PARAMANANDA

PART III.

" MASTERJI "
(Zinda Kaul)

LIST OF CORRECTIONS

Page	Verse	Please correct to
3	9	sheep of long**ings**
4	4	... ... Healer comes **to help** (delete next line)
5	8	... ... as different **from** **The** false ... ...
9	6	Shiv and Narayan
9	4	unto **reason deaf** (transpose)
14	9	truth of **Self proclaim**
15	२	दीप निर्वातय
20	10	**useless** strife
32	9	**will** grow **as** strong
45	2	thought **used** as pick
50	११	जीवन मुक्त
50	१२	संगम
51	१५	तील जन
60	4	Beyond Reason is—beyond the mind
61	9	... **from** all dear ones ... ...
65	३	तिमन यिमय
66	4	... **or the** shepherds (delete 'did')
67	1	Thou **art** That
79	६	ह्यून तोर. तर्ज़ोन
85	22	Shut **sense**-gates
95	४	पोतांबर

N. B—Obvious misprints have not been given here. They would make the list formidable.

PARMANANDA

PART III

Text (in Hindi)
&
Translation (in English)

BY

MASTER ZINDA KAUL B. A.

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KEY TO PRONUNCIATION OF VOWELS PECULIAR TO KASHMIRI

NOTE 1 :— न stands for अ, उ, or any consonant.

न' as in न'व व'र (new watch) ;
ना' ,, सा'री आ'स्य (all were)
न. ,, च. त. ज. स.च (you & two tailors) ;
नू. ,, तू.रि सू.त्य (with cold)
नु' ,, सु'न. रु'प (gold & sliver) ;
नु) ,, जु)र त, कु)ल (deaf & dumb)

NOTE 2 :—The last consonant is without its अ (मन=मन्)

DEDICATION

This little book
written and seen through the press by me
with considerable difficulty
I respectfully dedicate.

To

Bakhshi Gulam Muhammad,
Khalid-i-Kashmir

(Prime Minister, J & K Govt.)
who is taking great interest
in poet-saints like

Paramanand

PREFACE

I present this little book to the public with apologies for (a) not publishing it much earlier, (b) for doing so now that I have lost much of my fitness for the work, and (c) for many misprints mostly of punctuation and faint diacritical marks, like dots and dashes.

The translation too has lost much of its exactness by my presumtuous attempt to give it in metric prose. For this, again, I apologize.

The word Self (with capital S) is used throughout to indicate the Universal Self as against the ego or individual self.

My thanks are due to Shri J. N. Bakhshi, Shri R. N. Razdan, and Shri R. C. Kaul, all of whom have made fair copies of the Text or the Translation.

Srinagar, June, 1958. Z. K.

CONTENTS

GLOSSARY of Non-English words used in **this Translation.**

Ajná—see chakras
Amrit—(water of) immortality
Anáhata—see chakras
Arghya—water for washing feet of god or guest.
Bharga (shakti)—Goddess of Light.
Bhoga—Enjoyment of objects without being tainted.
Brahma—The Absolute.
Brahmá—The Creator.
Brahmana—Hindu of highest caste.
Brahma-randhra—supposed passage or centre in the head.
Chakra—mandala (circle) or "Lotus"—a "centre" or network of nerve-fibres,
Chakras, the—Múládhára, Svádhishthána, Manipura, Anáhata, Vishuddha, Ajná, Sahasrára or Dvadashánta.
Dvádashanta—see chakras Fakìr—Amuslim saint or ascetic
Ghát—Where boats are moored
Gunas— The three qualities of Prakriti, called Good, Passionate, and Dark ; or Intert, Violent, and Balanced.
Jágirdár—Holder of rent-free lands
Karma—Action and reaction; fruit of deeds done.
Kumbhaka—retaining of the inhaled breath,
Kundalini—'The Serpent Power'
Madhyama—Thought not yet expressed in words.
Mantra—A group of sounds having some force ; incantation
Máyá—God's power to make the unreal seem real.
Moha—stupor ; delusion.
Múládhára—see chakras.
Náda-Bindu (yoga)—A mystic Practice
Nirvána—Merger of ego into Universal Self.
OM (AUM)—The Absolute ; Being-Consciousness-Bliss.
Prakriti—Nature ; disposition.
Prána—Vital force ; breath.
Purana—Bock written by a seer after the Veda.
Purusha—The Lord of Prakriti.
Ratna-dipa—Lamp (burning ghee) offered to god.

Sadhu—An aspirant ; a good man.
Samsara—wheel of births and deaths.
Sanyasa—Renunciation of property and rituals
Shakti—Power ; 'The Mother'.
Shaligrama—Symbol of Vishnu.
Shankara –Shiva.
Shashi Kala—fluid supposed to come from the highest 'centre' into the palate.
Svadhishthana—see chakras.
Tyaga—Renunciation.
Vak—Spoken word.
Vishuddha—see chakras.
Zamzam—A spring on way to Mecca.

Some Explanations

P. 3, V. 9—'Tending'—helping to grow and increase.
P. 45, V. 3—'as pick', i.e. to dig into mind, the fountain-head of all knowledge.
P. 14, V. 2—'Three fevers' i.e. pain caused by (1) evil thoughts, (2) disease, and (3) Mishaps or accidents
P. 56, V. 37—'The fourth'—stage in which one is conscious of nothing but the Self. The other three are (1) waking, (2) Dream, and (3) Dreamless sheep.
P. 83, V. 6—'Four efforts'—four kinds of motives of action : 1. Pleasure, 2. Wealth, 3. Duty, 4. Emancipation. These correspond to the four castes respectively.

श्री गणेशाय नमः

1

नायक. शिव. राज़.नि दायको
विनायको ! जय जय-कार ॥

1. All hail to Thee, Vinayak, chief of Gods,
And minister to Shiv the Lord !

अस्तु'त चा'न्य मा वनित ह्'यको
पाखंड. र'स्तुय बोज़ म्या'न्य ज़ार ।
पाद् चा'न्य शेरि ह्मत हेरि बु'न. थ्यको । वि०

2. I am not wise enough to sing Thy praise,
Do listen to these my simple, sincere words :
Once let Thy feet but touch my head, and I
Shall hold it high among the Gods and men.

सु'न त. रु'प पाथ्यम न. रत्नादिको,
कथन म्यान्न च्.य कन धार
उ)ष म्योन मु'क्त च्ॆय पादन छको । वि०

3. I have no gold nor silver—I possess no gems
But loving songs—my tears are pearls
Which at Thy feet I will with joy let fall.

बु)ड भार प्योमुत, मा छिम नखो,
ग'च् चाञि ह्यकहा लु)च्रित भार।
नत. कति सोरि बाल फ्यकव फ्यको। वि०

4. A heavy load has fallen on my shoulders weak,
Thy grace alone can make it light for me;
How else can I exhaust that hill by pinches small ?

असव.नि मु'ख. खस.व.नि अरको !
व्य'ञ वशात यिञि गछ. वेदार
पम्पोष लागह्य पूञि जम्बको। वि०

5. O smiling rising Sun, grant me this boon—
That I may early rise at dawn, as is enjoined,
And then worship Thy feet with lotuses and white *champak*.

माजि ह.न्दि टाठि त. राजि जनको !
गणेश नावस चु)र आधिकार
मे निशि च्. त. सा'र्य सनकादिको। वि०

6. Thou darling of the Mother, royal sage,
Thy name 'Ganesh' is honoured first of all.
To me Thou art Sanak and others, all in one.

योगस च्.य छुख मूलकुम्भको
शय चा.ञ आसव.ञ मूलाधार
भोगस छुय अमृत उदको वि०

7. In Yog Thou art retention of the vital breath,
Thy seat the Basic Centre is ; in Bhog
Thou hast ambrosia for Thy drink.

संसार. गा'स.त्य य'च् छिम दिको;
बुजरस कुंह छुम न. मुहिमुक यार।
सूरुम आयिचार मनटयव त. त्रको। वि०

8. Much have I suffered in this world--no friend
Have I to help me now that I am old and weak;
My life has all expired by leaps and bounds.

वासना तीरन हुंद बु' पाहको,
हु)ल बोजुन गोम पहुल यार।
मेत. मा कांसि वुञ्चि तिय छुम शको। वि०

9. Unhappy owner of the sheep of longins I,
And perverse understanding is my friend,
The shepherd tending them. I doubt if any other soul
Is in such plight as I.

परमानंद छुस बु' चोन याच्को
सु'वुं'द. कर.वुन नमस्कार!
मानस. वाचक. भियि कायको। वि०

10. I, Paramanand, Thy supplicant rejoicing bow
To Thee by thought and word and deed.

2

निम पानस कुन दिम तार भवसर.।
हर. हर. हर. शिव. शङ्कर. जी।

1. Draw me to Thyself, Lord, help me to cross this sea
Of births and deaths, O Thou remover of all ills!
O Bliss, and Giver of all good!

कर्मस म्या'निस मत. दित. नज़र.
धर्मस भ्रम. निश मु'कलावतम।
शरणागत - वत्सल. परमेश्वर. हर.०

2. Look not, Lord, at the record of my deeds;
For pity's sake from dark delusion save Thou me.
O friend of refuge-seekers, Lord of lords!

कठिने कर्मफल. प्योमुत मे ईश्वर.!
ज्यन. ज्यन. यिन. यिन. वर्जुन वाव।
वावस मंज़ नाव किथ. अपोर तर.। हर ०

3. As fruit of evil deeds I suffer wretchedness
In shape of births and deaths. My boat
Is caught by stormy winds—how can I cross?

आपदा पन.न्यों मे पन.ने पापर.
फ़ु)टुमुत देहकुय ज़र तय जोश।
वैदा पैदा गछ्यम नय त. क्या कर.। हर.०

4. Alas, I have myself, given birth to all
This painful fever of embodiment! What can
I do to heal myself, unless a Healer
Come to help?

बेवूज य'च् मे गोम, यिथि बूजर.
पत ब्रोंठ कांह् नत. पांथन दूर।
कोह् भार पापुन त. दोह लु)गमुत दर. हर.०

5. How cruel this! in such advanced age
I walk alone with none behind me or before;
My destination far away; my load of sin a hill;
And then, on top of this, the sun about to set

उ'धार म्योन कुस करि य'मि उदर. ?

उधार मेल्यम न. त्युथ कर्म.फल ।
छारय त. चानि घर., प्रारय त. चानि बर. । हर.०

6. Ah, who will save me from this coming into wombs,
Or lend me merit needed for that end ?
I cannot beg but from Thy house, nor wait
But at Thy door.

शिठान म्य'च् आयि, य'च् मा कात्र. !
अनह्य'च् यि बु'ध म्या'ञ. पल.ज.म न जांह ।
ग'च् चाञि स'च् वारयाह छम सु'र. गु'र. । हर.०

7. This clay—my body—has been losing heat ;
I fear I shall grow stiff ! Alas, my reason never was
Of help to me. Yet from Thy grace I still have hopes
O Thou great Teacher of the Gods themselves !

बजि भावनायि सू.तिन त. च्रि आद्र.
घरि घरि गु)छुहम सु'रनस च्.य ।
मोहने वाव. विचार-चोंग संदर. । हर.०

8. Grant that with reverence and love I may
At all hours meditate on Thee, and thus may light
The lamp that shows the true as different.
Form false despite Delusio'ns winds surrounding it.

वुनि छुम आदन यु)दवय सखर.,
पादन तल त्राव. साधन शेर
बोजतम त. च्.ति मत. रोजतम वखर. । हर.०

9. It is not yet too late, If I make up my mind
To lay my head at sages' feet. Do Thou too help

And not remain aloof or unconcerned.

चोनुम न. पानस मा पानय फर.,
ध्यान. धारनायि चाञ्ि निशि प्योस दूर ।
ज्ञान. रु)स्त पान कालस पान. आपर. हर ०

Ah, when I ceased to meditate on Thee,
I did not know I harmed myself.
And put my foolish self into the mouth of Death !

आसन न. डेशान तस यम. किंकर.
यस मन चानि दर्शन. आसि तृप्त
आसि कुस सासि नर. मु'कले यमि ज़र. । हर.०

11. The man whose mind is filled with vision of Thyself
The messengers of Death cannot approach.
One out of thousands from that fever can get free.

प्रकाश चोनुय, घटि ह.न्दि गाशर.
आकाशि - पाताल चमकान छुय
आश छम चा'न्यी, अविनाश. अपर. । हर.०

12. 'Tis Thy light, O remover of our darkness, shines,
Above, on earth, and in the nether worlds.
My hopes in Thee repose, O deathless highest Lord !

व्य'ज्ञ ह.न्दि वुगियि त. स्य'ज्ञ ह.न्दि आगर. !
वु)ज्ञ - रु)स्त आसय शरण य चे ।
अ'ज्य क्या मन. तन. चे य पान पुशार. । हर.०

13. O master of the Yoga-way and source of all success
In Thee I who lack wisdom, refuge take.
To-day I must surrender all I have to Thee.

नित यत ज़न्मस ह्यत छुस हच्र.
चित छुम न डंजि तय कुं'जि छम ती
आ'चर कास्तम चराचर - अगोचर. ; हर.०

14. In this life I feel fallen low; my mind
Has lost its balance – that my trouble is.
Remove this feeling from me, Thou beyond approach
Of living and not-living things!

वेगम चानि दर्शन. दिगम्बर.!
परमानन्द गछि चे य सू.त्य लय।
त्रा'वित ज़न्म.क्य् त. मरन.क्य् अरसर.। हर.०

15. When Thou, O space-clad one, art pleased to grant
Thy vision unto me, from sorrow free, I'll merge
In Thee, rid of all worry over birth or death.

3

यिम चाञि दयायि रूजित छि प्रारान
गारान छुहख शिवय।
तिमन च. गारान यिम छिय चे छ़ारान
गारान छुहक शिवय।

1. Thou callest unto Thee, O Shiv, the devotees
Who for Thy mercy patiently do watch and wait.
Thou seekest those who seek Thyself.

रोग. र'स्त्य् छुहक योगस खारान
शम. दम. ऊँ भूर्भुवय।
यव. भव. सर. निशि अघोर तारान गा०

2. With healthy bodies, minds at peace, and all
The senses well controlled–with holy words on lips—
They rise to Yog and cross Samsara's sea.

तिम छि न अपोर यपोर लारान
पु)ज्ञ छुक ल'भुमुत थवय।
पछि छि न डलान युद छिक मारान गा०

3. They wander not this way and that; the right
Direction they have found. They lose not faith
Ev'n if they have to die for it.

चे विन व्यवहारस छी थारान
ज़ानन न आव क्या त. गवय।
कु'ञव क'जिलि पोञ छि न. सारान गा०

4. They fear lest business take them far from Thee,
And care not what they gain or lose. They waste not time
In vain pursuits—with baskets do not water draw.

होरन तिमन यिमन दारन
ड'ल्यम त्य् न आसान पवय।
हारन वा'तित ति छिमा हारान गा०

5. They pay off what they owe—swerve not from path.
Of truth. Penury can't dishearten them.

परमानन्द. आस पु)ज्ञ विस्तारान,
ब्रह्मा ति गव केशवय।
यु)हय शिव छुय त यु)हय नाराण गा०

6. Proclaim the trnth, O Paramanand, that Brahm

And Shiv And Narayan are names of one
And only God.

4

क्रष्ण जीव यित. अवता'री गोपाल. गोवर्धन घारी ॥

1. Incarnate, Lord, as Krishna, Cowherd boy divine.
And make Govardhan hill a shelter for Thy kine,

पंमपोष अथि लक्ष्मी पते शेषनागस प्यठ शु)ग्यमते
शङ्ख - चक्र - गदा - धारी गो०

2. Thou, Lakshmi's Lord, on Serpent, Shesh, dost lie
With Lotus, Conch, and Disc and Club in Thy four Hands.

पृथ्वी छे आम.च् टंगय असु.रन ह.न्दि कुसंगय
कास्तस पाप.न्य भा'री गो०

3. The Earth is vexed by evil company
Of Tyrants, Asuras. Remove this load of sin
From her, relieve her, come!

पृथ्वी प्रकृत इन्द्रिय असुर मन म्योन जन कंसासुर
अन् - जान तय अविचा'री गो०

4. By Earth I mean my Prakriti; my senses Tyrants are;
And Kams, their chief, is this my Mind,
Unwise and unto deaf reason.

बु'घ म्या'ञ्य छय देवकी सती जन्मस यिख च्. त. यी त'ती
मोह वा'घ्वान. तुल ता'री गो०

5. The faithful Devaki, my Reason is—there take
Thou birth, and lift the bolts of Moha's prison
house.

कंस.नि मार.न.कि हेत. च.य माया धा'रित यित. च.य
नंद. गोप.न्य कुमा'री गो०

6. Do come to slay this Kams; bring Maya with
Thyself
As Nanda's child divine.

पूतना छे वासना नित मनस सूज़म.च. ज़नस दु'धचावनस
कास बालकन महामा'री गो०

7. The impressions of old desires are Putana
Who goes about to suckle men from poisoned breasts
Save us innocent children from this Pestilence.

सुदाम संतोषे सुखय प्रावान सु'ख त त्रावान दु'खय
सु'य छस च़े सू त्य यार. या'री गो०

8. Because of perfect contentment Sudam attains
To happiness—is freed from sorrow. Men like him
Thou dost befriend.

राधायि सू.त्य द्राख खेलनस गोपियन स्नेहश्राव तेलनस
म'चराव्यथ चोपा'री गो०

9. With Radha Thou didst come to play, and love
In Gopa girls came bubbling out—Thou didst
So charm them everywhere.

सिद्ध त. साध सा'री सेवनस, रिव.व.न्य वारारेव नस।
भ'र्य भ'र्य अशिकी टा'री गो०

10. The aspirants and perfect men all came to serve

Their Lord. Those who erstwhile bewailed rejoice
To see Thee come—their eyes are filled with tears
of joy.

यशुदायि कोंछ्सुत गिंद़नस नन्द़गोप जुव जान वंद़नस
ख्य'ञ थ'ञ त. दु'ध. च़ड.वा'री गो०

11. Yashoda longed in previous births to fondle Thee
And Nanda loves Thee more than life. They feed
Thee on fresh butter, pails of milk and curds.

मथु.रायि वथरय पोष वते पान हावतम रूद़ह्‌म कते
पा'र्य पा'र्य लगय च़ोपा'री गो०

12. I would with flowers strew. Thy paths in Mathura;
Reveal Thyself to me, where art Thou, Lord ?
Ah, Thou art everywhere ! and, may I give my life
For Thee !

यस यिछ़् प्रकृत त'म्य त्युथ वुछुख
ज़ा'नुख न. कां'सि त्युथ युथ च़. छुख
कम ज़ान.नय कंसारी गो०

13. Men saw Thee as their natures made them, see
but none
As Thou art in Thyself. Few know Thee, few men can,
O Kamsa's enemy !

य'च़् काल् कोंछुमख वु'न्द.स.य पान हाव परमानन्द़स.य
सूर.म यि वां'स प्रा'र्य प्रा'री गो०

14. Long have I cherished Thee and yearned for Thee
Reveal Thyself to me now that my life
Has nearly all expired in waiting for Thy grace,

5

केशव. छ्यति केश. मत. द.श्नावतम,
हावतम पन नी ईश्वर - गत ।

1. Keshav ! my head is white ; no longer let me rot.
Show me what Thou, almighty Lord, canst do for me !

आय आम सोरनस पायस पावतम
बल. रुस्त काय नत. पल.ज्यम कत
बुजिरस डल.मा अथ. रटनावतम हा०

2. My life is at its ebb ; make me see where I stand,
Of what use else is this frail frame to me ?
Give me Thy hand, lest, being old, I fall.

अंद केंह लभ्यम न. त. मत. मंदछावतम
अंध.कार. रुस्त क्या मे अर्ज़म ज्यत।
जन्म.कि घट.कार. वट. मत. दावतम हा०

3. I've kept back nothing ; put me not to shame
By further questions, all I earned since birth
Is blindness. Let not stormy nights of births mark me
As of no worth.

यावुन सूरुम फिरुन मत. थावतम
जीर्णस सु'रुन क्या सूरुम पत
यव. लूक्र असनस तव. मु'क.लावतम हा०

4. Keep me from vain regret for youth that's gone.
What can I, worn-out, meditate ? I've lost all faith.
In me. Keep me from what ridiculous must seem.

छुम खसुन कोह, दोह मत. लोसनावतम

खस. खेर वस. खोर व्रोंठ तय पत
रस. रस. पन.ञ्चे वति पक.नावतम हा०

5. I have to climb a hill, let not the sun go down.
For descent is as bad as ascent ; lead me, Lord.
By easy steps upon the path Thou knowest best.

प्रातः कालस मंज मत. सावतम
मत. रावरावतम मधिन्यन वत
शाम. लटि काम. देव. घट. गा'शरावतम हा०

6. Let me not sleep at dawn, or lose my way
At noon in broad day—light. At night illume
My way, O Beauty's self, through gloomy paths.

सर. कर.न.कि सर. तन मन नावतम
अर. सर. कासतम छम चा'ञ्च सत
मर. मर. चलिहम घरि मत. रावतम हा०

7 In waters of Ascertainment do cleanse my mind
And body. Do not let me waste my time. Thou art
My hope. Let me not miss Thee in my home !
So save me from the fear of death.

राम. नाम. लङ्कायि डास करनावतम
रावुन पावतम इंद्रिय जित
कुम्भकर्णस ज़न निन्दरि वुज़नावतम हा०

8. O Lord of senses, with the name of Ram
Let me destroy the Ravan in me, pull
His castle down, and wake from long, long sleep
Like that of Kumbhakarn !

मोह मायायि हुंद मस मत. चावतम
सोहम शब्दस रछतम चित

कथ बूज़ित पत ब्रोंठ वुछिनावतम हा०

8. Let not delusive Maya make me drunk. Give me
The strength to utter 'I am He' and when I hear
The truth, let me look round.

परमानन्द बार. वार. फु'ल.रावतम
चार. बोल.नावतम सहज़.च्य कथ
छुख पा'न्य पान. लूक बुथि मत. छावतम हा०

9. O Param Anand, do make me gently bloom ; and with
An urge let me the truth of self proctain
Tell me not men do aught to me, for Thou art all
And cant do all.

6

कृष्ण चाव्नि विष्णु मायायि मा वातय
दर्शुन दितम प्रत सातय मे।

1. Shri Krishen, I can't who can ?—Thy Maya com-
prehand
Within me let me at all hours see Thee.

त्रियि ताप. तप्र छुस सप्र धायत
शिह्लावतम बडि दातय मे
नत. क्या यव. खोत. य'च् विधातय दर्शुन०

2. Three fevers make me like a red–hot iron ball
Do make me cool, great Lord ; else what, is that
to me,
If someone may be ever so great ?

ज्ञात स्या'ञ प'ज्य् पा'ठ्य पीद निर्वायत
छिञ्योमुत छु पित - वातय मे
आय आम सोरान वु'न्य कु)त वातय दशुर्न०

3. My real self is calm—a lamp in windless air
But oh, these humours, bile and wind! they do
Disturb me, when they boistrous grow. My life
Is at its end, how can I reach the goal?

जन्मस युन म्योन कमि वुशातय
रूदुम न कँह पुरुषार्थय मे
अथ० रट.नस न कुंह उ)न त. आरातय दशुर्न०

4. Why was I born at all? I've lost the will to work.
Have none to hold my hand, am blind, and far
from home;

रंजिक'र्य क'र्य ग'यम शत.रंजि मातय
बाज़ सूरित क्या बातय मे
गंजफ.च अरलात क्या त. तरलातय द०

5. Though hard I strove to win at life's chess-board
I always got checkmated. Now the game is lost,
How can I boast of skill? Of what avail.
A lot of "Ganjaf" cards received or given?

व'न्य व'न्य सायं किहो प्रभातय
मारुन गु)छ् पान्न यातय मे
न त. छुख च. बोज़ान त. खूलुम मे छातय द०

6. In vain I prayed to Thee at dusk and dawn;
Perhaps I ought to kill myself to move Thy heart
Else, Thou dost hear and I have naught reserved.

फास्यव संसार च्यव य'च फातय
ज़न्मन ह्.न्द्य यिम घातय मे
छुस सु'रान क्यासन. ज़ांह मु'क.लातय द०

7. Entanglements of life have ruined me—these fruits
Of evil done in many lives ; I wonder if
I ever can release obtain.

परमानन्दस.य करत. मिरातय
आ'रच्र बोज़तम तातय मे
नाथ छुख च. बोज़ वुन छुस बु अनाथय ॥ द०

8. Be gracious. Lord, to Parmanand, and hear
His tale of woes. For Thou art Lord and merciful
And I a friendless waif.

7

आशि चाञि बरतल आस अनाथ
दास कव. छुस उदास अनाथ ॥

1. I who am friendless seek with many hopes Thy door.
Why should Thy servant so unhappy be ?

त्रियि ताप. हु)ख्मुत प्रेमुक स्नेह
नेह छम न. चे विन ख्यम ना वेह।
त्रेषि त्रेषि ज़न्म. विपास. अनाथ दास०

2. The 'fevers' three have dried up love in me. Apart
From Thee I find no refuge and feel driven
To kill myself. This growing thirst—the thirst
Of life—is never quenched.

३. इन्द्रिय हुं.द.रा'वित छिम मन
संद.रित लोल. रेह छम न. ज्यवन
दु'दुमुत कमि क'यकास. अनाथ दास०

3. These senses freeze my Reason ; I can't set love's fire
Ablaze ; a want—a famine—burns my heart !

४. सास कुह छ्'डित आशावान,
अथ. छु)न यूर्य् फीर्य फीर्य यिवान।
लमि यव. तव. बरन्यास. अनाथ दास०

4. I walk a thousand miles and empty-handed come
To Thy door full of hopes, for there alone I can
Get what I want, if anywhere I may.

५. होशन वु वूंच्मुत रोशन छुय
वन. क्या हाल पान. गोशन छुय
प्योमुत चानि आम खास. अनाथ दास०

5. Thou knowest I have lost my wits—need I tell Thee ?
And In Thy hall of audience wait for Thy grace

६. पजि यी तो करनाव त. मे
ज्यत ज्यत मत. मर.नाव त. मे।
परमानन्द योग. अभ्यास. अनाथ दास०

6 Help me to do the right and save me from this death
Of endless births, for I, Parmanaad, am as yet
Nowhere in practice of Thy yog.

8

१. त्राहि माम त्राहे पाहि मुरारी
कट सङ्कट हे मुकट धारी।

1. Protect me, save me, Mura's foe! dissolve
This strait, O Wearer of the diadem.

२. ज्यन. ज्यन. यिन. यिन. य'च् गा'म.च् घट.
घट बीच कीता घट आकार
न त. आकाश बु' त. क्या वध. क्या घट. क०

2. Repeated births and deaths have all my light put out
The body makes me feel like it, though really I
Am, space-like, free from growth and from decay;

३. हु)ल र पापुन. मोर गु)ब त. डयज. अट.
अट. बारि ह्यत काठ क'ह्थ वात. घाट
वत दूर इन्द्रिय च्.र बडि सट. वट. क०

3. My path is winding; heavy is my load of sin
And loose the ropes; my limbs are stiff; my goal far off,
And robbers—these my senses—are in unison!
In such a plight how can I reach the *ghat*?

४. देह. पुछ्य कालुन त्रास छुम त य'च् नट.
नट. व्य'ज प्रा'वित बुहुत स्वांग
पट. कु ड मे कालन त. बुनि शेरनस बु' पट. क०

4. For body's sake I tremble at the thought of death.
And have like actors played so many roles.
Death summons me and I my hair am dressing still!

५. ताव न.नि बाजावार मुक्तस मे लुग वट.

यावनुन पुख्त. कार सौदा खाम ।
यावुन याम सोरि बुजिरस कति वट.   क०

5. In this world's market-place where all must losers be
My 'pearl' has been condemned as 'of no worth';
Youth's business, though so clever, is a bad bargain.
But when this youth is spent, what can I earn
in age?

६. मिठ. मिठ. छा'यँ छा'यँ खट.नस आस खट.
खट. चा़'यँ चा़'यँ मिठ. ल'भ्यजि त. क्या
लय. मा रट. पाद् चा'नी नय रट. ।   क०

6. Sweet fruits I picked and ate, sour ones kept back;
In sour friuts now 'tis vain to look for sweets.
My God,
I am not worth a rag, unless in Thee I refuge seek!

७. यी वु)व मे फलि फलि ती हे्लि हेलि वट.
कलि कव. रोवुस गलि ग'य्म. ज्यव
च्वचि किछ़्. पिह्नय ग्रट. ब्यूठ'मुत त्ऱट.   क०

7. If I must reap what I sow—ears for grains,
Why did I cease to strive? why lost my tongue?
One can't get loaves, if, ere the corn is ground
To flour, the mill should cease to turn!

८. मु'ण्डन छु आर कु)र मे मुण्डन त. थविम. जट.
मुंडन. गु)ल न म्योन व्यवहा़र. कुल
फाल वुछ्'य वुछ्'य हाल फाल लु)ग मे मुलट.   क०

8. I shaved my head and grew long hair again—
A widow might well laugh at me. The tree
Of worldlines in me did not by pruning die.
And though I all omens observed, alas!

My plough-share has been at the cut-set caught
By something under - ground !

९. शुंगिम.त्य् त. घरि बोठ्यम.त्य खेम फुलट
वुछ्त. यु)द जांह मा मे मद फूंचाव
अद. मा आसिहम येमि खोत. उलट. क०

9. I slept at home and ventured not to join the crowd,
And yet I got a beating. Ah. if I had borne,
Myself arrogantly my lot would be still worse.

१०. घरना त. बड.ना फुट.रिम पल. वट.
ज़ोनुम न हु'द.ह.रि हुर.वन. आस
हक जोष पानस आकाशि पेयम. त्रट. क०

10. That I might live and grow I laboured bard,
Not knowing that I was involved in unless strife ;
For bolts fell from the blue upon my iron frame !

११. तार दिम यव. तव. भव. सर. नत. फट.
रंग. रंग. मंगनस बु टंग. आमुत
मं'गुमय इकवट. च.ति दिम इक.वट. क०

11. Take me somehow across, or I am drown'd—
This is my final prayer. Grant it once for all,
For I feel tired of begging in a hundred ways.

१२. परमानन्द सु'र. त. सोरनय सोरि लट.
लट. पट द्य'त रोज़ सख.रित क्यत
सूरुय न वुठ. वुन्नि सूरमुत छुय मट. क०

12. Remember God and all your births will end.
Meanwhile
Be ready with your luggage packed, for His commands

If you have naught to offer Him, you can
Still use your lips to sing His praise.

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१ पूर्णस पुरुषस सुर असुर वंदस
परमानन्दस त. परमात्मस !

1. For Him the full who fills all worlds, Purusha
Nature's Lord, the Highest Bliss, The Self of all
I'd sacrifice the gods and 'anti-gods'

२. कृष्णस जगत यस तु'न. फ'ल्य चन्दस
चिन्मय मन्दिर द्वारका तस।
सुधाम शालिग्राम सुय पूज़. वुंदस पo

2. Shri Krishn who lightly holds the worlds like grains
Of rice within His pocket kept; whose Dvaraka
Is Conscionsness; the beauteous Shaligram
That I worship within my heart.

३. द्वार. द्वार. पूजा छे मुखार.बिन्दस,
स्वर्ग. अर्घ. सू.त्य्, ज़ल अमृत. रस
पुष्प. कनि आकाश, पृथ्वी गन्धस। पo

3. He, Lotus-faced, in every temple is adored—
The water is ambrosia; the *arghya*, heaven;
The flowers, stars; the incense, Earth.

४. हन. वन धा'रित मन.निस्पन्दस,
क्षण. क्षण. आ'र्च्'र पनुन वन.हम

लग.हा न मियि मियि अज्ञान. द्वन्दस प०

4. With, 'waveless' mind I would to HIm express
My humble prayer that I migh not fall again
Into that brood of Nescience—'pairs of opposites'.

५. वर य'म्य ज़ि दिच् निद्रा मुच्कुंदस
काल युस दियि तस कालि यवनस
पीताम्बर. सू.त्य् ला'गित फंदस प०

5. He gave the boon of endless sleep to Muchakund
Who should kill Kaliyavan—Krishna's yellow cloth
There serving as the ruse !

६. व नन.च मे यछ् एकादशस्कंधस
बोज़नस तव.किस परमार्थस
मन. राज़. बेह् निश्चय मस्नन्दस प०

6. I have a mind to tell of Book Eleventh of
The Bhagavat. My mind, the King, on 'firm belief'
Well-seated, will attend to its high sense.

७. ज़िन्द.गियि छ्यप ह्यत रोज़ देह्. जन्दस
स्पर्श रुस्तुय वात तस अपरस
वाठ छुय तसुन्दुय प्रत पैवन्दस प०

7. Un-noticed live hid in this 'beggar's robe',
The body; by the world untainted reach
The highest Self that holds together all your limbs.

८. परमानन्द. मेल परम.आनन्दस
महिमा मेल.नुक बनि मावस
पान.व'न्य इथ. पा'ठिन रव इन्दस । प०

8. Paramanand, be at-one with God, the Highest Bliss.

Of union the symbol is the no-moon day,
When, mind (the Moon) is merged in God (the Sun)

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१. पूरुम मे फु)र प्रेम. न्यबर. त. अन्दरो
सुन्दरो च. ति मे दशुर्न दि ॥

1. O Beauty's self reveal Thyself to me so that
My heart be filled with love for all within, without

२. मोह. गाचि रा'च ह.न्दि विचार - च.न्द्रो
गुरु-शब्द. प्रकाश पूरि पूर हाव
प्रज.लाव निश्चय. स्योन हृदि मन्दरो सु०

2. Thy grace is like Discrimination's moon in dark
Delusion's night. Oh, help me, Lord,
To fully understand the Teacher's words ;
Illume my heart with lamp of firm belief !

३. गोविन्द-गीत स्या'न्य बोज़ कृष्ण. गन्दरो !
अनाहत बन्सरी रागव सू.त्य ।
तु'तनस चे गन्धर्व ह्यत आव इन्द्रो सु०

3. Do listen, Krishn, to my "Govinda - git"
With tunes from flute of Om, spontaneous sound,
Great Indra came with heavenly musicians
To sing Thy praise.

४. वुज़िहे यि मन स्योन त्या'गित निन्द्रो
वुज़ि पूज़ि लागहा'य सुय पम्पोष ।

मन.के गु'न्द.न.क्य ति पोषे गुं'द्रो। सु०

4. Would that my mind might wake up from its sleep
With that fresh lotus and with nosegays of love-songs
Come from my heart I might worship Thy feet !

५. शां'च हुन्द जल त. श्रधायि हं.ज्ञ सिन्दरो
अभेद भक्ति लोलुकुय धूप.-दीप
तव उशिनेर. कल्पन ति नजि ह.न्दरो सु०

5. With peace and faith and true devotion (where in God
And man are one) for water, red lead, incense used
Such worship would bestow on me a warmth
That aeons could not cool or take away.

६. छ्यत. गछिहम तृष्णायि हुन्द त'न्दरो
प्रेम. उष्णायि सत सूर्ये सू.त्य्
गोचरस चन्द्रम. वातिहम किन्दरो सु०

6. Love's warmth, the Sun of life, would quench in me
The oven-fire of thirst for things. My mind, the moon
Would from the outer circle move within
And thus be auspicious for inward peace.

७. चु)क म'धुर चलिहम उष्ण त. ह'न्दरो
शिहलित रोज़.हा श्रस्वाद प्रा'वित
त्रा'वित हिन्द-रिन्द त. सूरत बन्दरो सु०

7. I should not then mind sour or sweet, nor cold or warm
But should attain to non-taste state and be at peace.
Why should I then to India run or go to Surat port?

८. देह. ब्रह्माण्डस मन त. प्राण इन्दु. रव
ललि व्रो्न ह.ह तुरुन त. हाह उशुन
वाव बोज़ चाव, छाव यित चोंग सन्दरो सु०

8. In this our Body's solar system, Mind and Life
Are sun and moon. Said Lalla, 'Huh' is cold and 'Hah'
Is warm. With patience llght your lamp; impatience may
Extinguish it as does a gust of wind.

६. कानन पाश्रो ज्ञानन मुंद्रो मामन सर्व त्याग योगेश्वर
खोल के चि़त-जड-ग्रन्थिका जन्दरो सु०

9. With wisdom's words adorn your ears, not jogis' rings;
Yogis recognise complete *Tyag* when one can ope
The knot between Conciousness and the Unconscious'

पप.ना'वित म्याञ्चि क्रियि हाम. हंडरो
१०. दप.नाव यिति क्या छु लाग.नयि वोल
सूरमा सूरदास क'रुथ जिन्य म्यंजरो सु०

10. My *Karma's* field has naught in it but weeds:
Mere husk, or rice-like grass, or rotten rice.
By miracle of mercy let these turn to good ripe rice
And let the harvest-reapers know I had a farm.
Thou didst convert a poor wood-cutter once,
Who thence became the great Surdas.

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१. कृष्ण. कृष्ण. क.र्य् ज़े दिन त. रात म.र्यज़े
सु)र्य् ज़े तन. मन. सत्गुरु ध्यान

1. Say Krishna, Krishna! day and night. Repeat
With all your heart the Teacher's Word of truth.

२. बासन त्रा'वित आसन घ'रिज़े श्वासन सू तिय क'रिज़े ज्ञान
सासन ओंठ.कनि ज़िन्दय म'रिज़े सु०

2. Root out Desire, be firmly seated, watch
The movements of the Breath. Die to the world
While still alive; mind not the multitude.

३. मोह. बां'घ्यवानस ता'र्य् मूच.र्य् ज़े
सोहम् कूंजि मु'क.ला'व्यज़े पान
जमना जमनायि अपोर त'र्य् ज़े सु०

3. Unlock the doors of Moha's prison house—
Apply the key of 'I am He',—set yourself free,
And cross the Yamuna of births and deaths.

४. सत अधिष्ठानस पान पूश'रिज़े
यत यथावत ततस्वरूप वख.नान
व्युत्थान समाधि मंज़ ओप.र्य् ज़े सु०

4. Surrender self to God who, changeless, underlies
All changing things—described as 'That' against
All 'This'. Let more and more of active life
Merge into peace of Self, Samadhi called.

५. वेद. मंज. अभेद. वखुन प'र्य् ज़े
व'र्य् ज़े पान. पान. ती वखनान

अवय मोच. धर्म. मु'क्त कन म'र्य़्ज़्रे सु०

5. From Vedas learn the truth that all is one,
And raise yourself by e'er affirming this.
Adorn your ears with pearls of this 'salvation's law.

६. फाटुवमुत पान पान. उद्ध'र्य़्ज़्रे
प्राणापान. योग. सू त्य् स्वर.सान
गुरु शब्द. पाठ. ललाट. शोम.र्य़्ज़्रे सु०

6. By effort raise the self you've sunk so low,
By prana-yog with sound of OM recite
The Teacher's Word and mollify your fate.

७. दिव.रिस धार.नायि दारि त्रोप.र्य़्ज़्रे
सारि कामनायि लछ् ज़न त. डुवान
ज़ा'नित देव दिव.रि उजर्य़्ज़्रे सु०

7. Shut all sense-gates; on one point fix the mind;
Throw out desires as so much dust; and when
You know the God, beyond the temple pass.

८. दूर पांथन त. सुलि विलि सख.र्य़्ज़्रे
लूसित दोह पांथन छु गछ़ान
वातन. रुस्त नज़ि वति ठ.ह.र्य़्ज़्रे सु०

8. Your goal is far away; prepare to start
Betimes; for when the Day is spent, one gets
Possessed by ghosts. Stop not to rest upon
The path till you have reached the goal.

९. क'र्य़्ज़्रे त. दयि दयि रुस्त नज़ि क'र्य़्ज़्रे
भय. कालुक सन्मु'ख न हिवान
हर. हर. करान टां'ठ्य् प्राण ह'र्य़्ज़्रे सु०

9. If think you must, do think of God. Let not
The fear of death disturb your mind-When called,
With God's name on your lips let go your breath.

१०. कव. ज'यँजि लाल मुक्त. गहन. पात ग'यूवे
रिज्जि कुनि विज्जि यिज्जि दज्जि टोठ पान
विजि २ प्र.निछ्यस त. मान फुट.यँ ज्जे सु०

10. Why ornaments and gems ? The body dies
And soon or late is burnt. Tell it this truth,
And make it give up all conceits

११. हिंद. लरि लद नस त. पान. विल.यँ ज्जे
अ'थ्य क्या छु वेद प्रमाद वखनान
पूशिज्जें पानस त. कालस ति ल'यँ ज्ज सु०

11. We build grand houses while ourselves decay.
This sages madness call. Could one prevail
On self one might defy the pow'r of Death.

१२. ब्रह्मण. भ्र'म्यज्ञिन. ब्रह्म सुम.यँ ज्जें
चमि चमुर सु यस चम छे चमान
म'यँ ज्जि न. पान. म'यँ स.य बुथि म'यँ ज्जे सु०

12. O Brahmin, be not fooiish ; dwell on Brahm ;
Who loves this 'Skin' still deals in skins. Do not
Believe you die; lay death at Body's door.

१३. सु)चित चित चे तनायि चित.यँ ज्जे
त्रावि प्रवाह युथ स्वप्रकाश. मान
माया छायायि का'सित ठ'यँ ज्जे सु०

13 Forget all till the mind alone remains ;
Watch Consciousness, till light of Self shines forth

And Maya's screens and shadows melt away.

१४. प्या'रिस प'तिमे प्यारि वथ.यॅ् ज़े
परमानन्द. वु'न्द. उदयवान
पानस निशि निशि मंज़ स्फ़ु.यॅ् ज़े सु०

14. For old love's sake, make your love's seat within
The heart by wisdom enlightened. Let light
of Self illume the darkness of the night.

12

१. कासि यम. भयि चोन प्रियम त. लोलो
ज़्यन मरन तय यिन गछ़न छि भ्रम त. लोलो

1. Love for Thee, Lord, removes the fear of death,
To lovers births and deaths delusions are.

२. निति नेम. युस करनस लगि भक्त चा'ञ
मन. तुरगस ह्'यकि र'टित वगि भक्त चा'ञ
पय सहज़ुक दियि रगि रगि भक्त चा'ञ
अनुभव. भवि अनुग्रह अगम त. लोलो का०

2. In him who constantly pursues Devotion's path
It keeps mind's restless steed in full control,
And sends through every nerve a thrill of joy
In Self. The lover's own intuition earned
By effort certainly is lasting grace of God.

३. पत. लारनस अष्ट. सिद्ध त. र)युद वुछ़क न ज़ांह
असि सारिन.य सु गोमुत प्र)द, वुछ़क न ज़ांह

तस विन युस छु सारिन.य थु)द वुछ्क न ब्रांह
शान्त एकान्त प्रावि शम-दम त. लोलो का०

3. The Yogic powers follow him ; he looks
Not at them ; for he has above them risen—
Seen through them all—he sees naught but the Lord.
Peace, solitude, control of mind are his.

४. कँह ति रोज्रि न. ज्रानुन न. ज्रानुन तस
स्वाद-अस्वाद. निश कँचा स्यु)न न. नुन तस
कँह न. खट.नस लायक त. नु)न वनुन तस
सुख.-दुख. क्या अ'थ्य द'पुक सम त. लोलो का०

4. For him there's naught to know or not to know
Nor aught to hide or plainly say. He has
No tastes—minds not sweet things or sour. This state
Is balanee both in joy or pain.

५. कथ. करनस त. मरनस छु न. हीशर
मानि बोज्र.नस त. परनस छु न. हीशर
दय सुरनस त. शरणस छु न. हीशर
च्मि तस यस वनि छन. च्म त. लोलो का०

5. To talk is one thing, quite another is to die ;
To read the Books is not to grasp their truth ;
All think of God, few lose themselves in Him.
These things are true to him who does not mind
The shell, but sees the core of things.

६. दिज्रि देहस पज्रि नज्रि अमृत. फल
दिस प्रथक तय प्रथ.मय दपुस मर त. फल
कान नेरि क्या नेरि नय कानय फल
मुक्त. पलज्या ता'यिज्यस नय त्रम त. लोलो का०

6. Waste not Amrirt upon the mortal frame;
Tell it straightway it is not you, because
It dies—decays. What can a shaft achieve
Without the arrow point? What use are pearls
Unless you pierce them throngh? The hody will
Not serve unless 'tis trained, controlled.

७. वेद शास्त्र.र त. पुराण य'च. प'र्य् प'र्य्
कर्म-क्रम. अभिमान. सू.त्य स'च् क'र्य क'र्य
मानि युस बोजि बूज्य बूज्य श्रु)च् प'र्य प'र्य
ता'र छ न. तस तार. तारि डों त लोलो का०

7. Though one has read the Ved, Purans, and Books
And has vain hopes from 'Karma well performed'—
Though one may quote the shruti, only when
One understands their inner sense, the OM
Enables one to cross Samsara's ses.

८. गाल हन हन त. कालुन त्रास म'श्यराव
ज़ाल मर. मर., सोर वस्वास म'श्यराव
वरणाश्रम क्रत त. सन्यास म'श्यराव
बोध पनुनुय छु सूद सोहम त. लोलो का०

8. Give all you have away and fear not Death
Cast love of life and dread of death away,
And woory not. Forget the rules of caste and stage,
Even *Sanyas*—know, your only good is that you know
The Seff—that you are He.

९. येलि तेलिय अं'द्रिमि लोलुक स्रेह,
तेलि मेलिय पानस ह'य् लोक-स्रेह
खेलि अन्तर बाहिर बुक. बुक. स्रेह
छु न पर्वाय गेलि आलम त. लोलो का०

9. When 'sincere' love from all your pores doth 'ooze'
Your love of All grow as strong as love of self;
Love like a fountain everywhere will gush—
No matter though the world may laugh at you.

१०. परमानंद. परमानन्द प्रा'वित
प्राव नु)व नु)व नविर-क्य जन्द. प्रा'वित
नावि तर अथ.-छु'ञ्जिर.क्य चन्द.प्रा'वित
प्रा'र्यज्ञिन कुनि दिज्ञि न ज्ञि तम त लोलो का०

10. Before all things, O Parmanand, attain
The Highest Bliss; then play fresh roles in fresh
Make-ups. With non-possession pay the ferry-fee
And cross this 'Sea'. Wait not, rest not, till you
Have reached the Goal, the peace of Self.

13

१. भगवानय! ज़िन्द. पानय ज़ान बनिहम चा'ञ्जिये
अन्त. समयस ठा'ञ्ज रोज़िहे न पानवा'ञ्जी अद केंह

1. If I could know Thee, Lord, while still I live,
There would he no dispute between us when I die.

२. आ'ल्य नाश येलि यित पेवान, हा'ल म'शिरान प्रा'ञ्जिये
मैल वं)दुकुय कव. ज़ा'निज़े कस कोरकुन करि प्राय
लुक क'रितन बाक. बाका पत. ल्यल.तय वा'ञ्जिये अन्त०

2. When Death who ruins families surprises us,
We must forget the old familiar ways:
For who knows whither each must be impelled
By latent cravings' force, while survivors

In their purblindness weep and wail for him. ?

३. ल'म्य र क्या बु'न वालनस हिंद. लरि हं.जि का'त्रिये
पजि नजि वु'त्र यत मंदरस मंज्ञ चोनु.य वास तय
कति अतलस तति वथरित पथरिस घास. का'त्रिये अन्त०

3, No longer is the top-floor any place for him
Who's dead; they drag him down to lowest room,
No fine, soft beds await him there—a wisp
Of grass is spread upon the floor down there.

४. अथ. खोर फुटरित थावनस युथजि नरम्यस का'त्रिये
धर्म पालुन वुत्र ज्ञालुन छुक ना चेरय वेर
पान वलनस त. मल छलनस जलव नि श्रान. वा'त्रिये अन्त०

4. To make the stiff corpse straight they twist his limbs
Religion bids cremation may not wait,
They wash him clean with tepid water, then
In white sheets cover him from head to foot.

५. रंग. रंग. छारनस जि मा छस रंग. रुपय दा'त्रिये
अंग. अंगय सर. करनस मा छुस जि ला'रित शाह
वुत्र मंगनस त. कथ पृछनस थप करनस ज्ञा'त्रिये अन्त०

5. In various ways they look for any patch
Of colour still on him or sign of life,
Friends hold him then and ask for things.

६. हफ ज्ञा'नित अ'छ वटनस छस वि खोच'वा'त्रिये
रोजि वु'त्र क्या यिय आ'सी तिय भियि मोचन आय
कत क्युत सारि वां'सि सूंचमुत ज्यत गछि काम'त्रिये अन्त०

6. When they know he is dead, they close his eyes,
For these seem dreadful now, "None lives", they say,

For ever. We are now reduced to what
We were. Why do we treasure all through life
One who, though born, must vanish out of sight" ?

७. टा'ठिस तन शा'ठिस प्यठ ला'ज़िम छे खारा'न्यिये
बुय न त. बुय नख. बालहा नख. नखय रोज़नस
वाव छ्. ननस अंद मैदान शीन आ'सितन त. शा'न्यिये अन्त०

7. He whom they loved must on the pyre be laid.
They all keep close to pay their debts; and then ?—
Leave him alone to wind or snow or sleet !

८. राज़. आ'सितन त. वाज़. आ'सितन यात. टूल' वा'न्यिये
मूल. माल. सूद तस क्या रूद यामत पानय छु सूद
मालिक आ'सित घरि मेल्यस न फु)त्य खलरा प्रा'न्यिये अन्त०

8. One may be rich or poor or keeper of
A petty shop, naught of his fortune now
Remains to him; his people grudge to him,
Late master, even a broken basket old !

९. ज़िन्दगी येलि मोल राज. त मा'ज राजरा'न्यिये
युदज़ि आसन जन्द. व'ल्य र ज़िन्द. पनुनुय वन्दनस
राज. रा'न्य न त. मियि क्युथ क्या कोन आ'सितन त. का'न्यिये अन्त

9. In life the parents are regarded king and queen,
Though they wear rags, or are of one eye blind,
Their children could have died for them.

१० कथ छे सफल तस बोज़.न्य बूज़ित य'म्य मा'न्यिये
न त. लूकव बूज़ुक ना यिज़ि मरनुय छुक अवश
यी शार ह्यत मोल मा'ज गय मियि बुड्य बब त. ना'न्यिये अन्त०

10. He profits by advice who lives by it ;

For did men never hear that they must die ?
"Oh, had I done—!" with this regret did pass
Away our parents, and grand-parents too !

११. परमानंद. व'न्य २ वु'न्न कम. कथ. वना'न्यिये
वख नेरहाख मरनय ब्रोंठ द्यव. अद. मरहख न ज़ाह
कति कु'स. छक गत प्राव.न्न यीच् क्या मानमा'न्यिये अन्त०

11. When so much has been said, need we say more ?
Had we in life kept from the world aloof,
Our souls would never die. What great goal have
We men to win ? Why so much bustle and haste ?

14

१. तस कुस मरि त. सु कस मरे युस प्रावि मरे सहज़. माव।

1. To him none dies, none need his own death mourn
Who during life has his true Self attained.

२. पानस इन्द्रिय आ'यित करे अंदर. न्यबर. सोर्यस ताव
मन बु'ध श'मुरित चित सुमरे युस०

2. He keeps the senses well controlled by Self
His fevers all—within, without—are cured ;
He makes his mind and Buddhi tranquil, calm,
And contemplates the Consciousness within.

३. सा'लिक छु मा'लिक पन.नि घरे
तस यार.बल. डोलि पा'लिक त. नाव
यव. तव. सुय भवसरस तरे युस०

3. The yogi lives as master of his 'house';
Conveyances of sorts await his choice—
By this or that means he will cross this 'Sea'.

४. फु'लमुत यि हियि बाग यस ज़ज़रे
करि सुय पंपोष. डलस क्राव
ज़ज़.रित त. फु'लुन यियि यत थरे युस०

4. The man who, while his flowers are a-bloom,
Already sees that they must fade and die,
Enjoys the ever-blooming ones in Heaven
A strange bush this that fades before it blooms!

५. मर.न. ब्रोंठ.य युस सखरे रोज़्यस न यम. किंकर.न्य प्राव
सु कस खु'श यियि सु कस खरे युस०

5. If one before one dies is quite prepared,
Death's messengers will not be after him,
No one can hate him; none need dote on him.

६. सत् गुरु पादन शेर पुश.रे म'रित दुबार. सु मा ज़ाव
वु'ज़म्य पा'ठिन दमा भरे युस०

6. Who at the feet of Teachers lays his head
Will not be born again. He lives as if
To rest awhile at some place not his own.

७. हरि न थर.थरि पन युद हरे सु'रे युस हर. सुन्दुय नाव
शरण युस गव तस कोन. वरे युस०

7 The man who always thinks of God stands firm
Though winds should shake off leaves from trees,
For God protects those who in Him their refuge seek.

युथ मु'ल मा पाथि कुनि हुनरे गाट. छु' घाटय तिय म'शिराव

जल.यॅ ज़ाल वून लु)ग बाल. बरे युस०

8. Devotion to the Lord excels all arts;
The clever losers are—forget their lore—
The spider makes a web, which in the end
Becomes its grave —its own web holds it fast.

६. कालस अर्पन त. काल.चि थरे अद. यु'ज्ञ सोरुय औषद त्राव
यह बात जानो सब से परे युस०

9. We are death's trembling victims all. So shun
All drugs and no resistance make. Know this
To be the best of wisdom's words.

१०. युस ईश्वरस पान पूशरे सूरित सोरुय चकय चाव
राता त. साता मा रावरे युस०

10. Those who, when all the madness of their youth
Is gone, surrender self to God waste not
A night or e'en a single hour.

११. मु)ठ पान यस तस ट्यु)ठ मु)दुरे सुदरे सुदर. पोर्यस न वाव
पानय पानस युस उद्धरे युस०

11. Those who themselves forget find bitter things
Turned sweet; they are not tossed by winds upon
This sea—men who raise self by Self.

१२. सु शेरि चा'न्य पाद. कमल धरे परमानन्दस यि मिनत थाव
अज्ञान. नत. अपमृत्य मा मरे युस०

12- O Lord, Thy Parmanand this favour begs
Of Thee—that he may place upon his head
Thy lotus-bud-like feet; for otherwise
In 'Ignorance' he may unhonoured die.

१. लूसित दोह वु'न्न कस छुय प्राऽन
तारुन यि पान. पान. आसीये ।

Your day is past ; for whom now do you wait ?
By your own effort take yourself across.

२. यूत क्या चक. चाव छुय लु'कचारुन
पत कालि यिथ्य ति कू.त्य आ'सीये
कुं'जि क'यँ क'यँ गोक क्रुज्ञि पोन्न सारुन ता०

Why does youth make you mad ? In days gone by
There were so many like you, who are dead.
They too in random nothings wasted time.
And nothing great achieved in life.

३. च़ूरस पञ्जि हे कालय थारुन
अथि ह्यत द्रायाव फा'सीये
अ'थ्य रज्ञि मा आसि का'ठिस खारुन ता०

The thief who went out with a noose at nignt
Should know that he must by that rope be hanged.

४. लारुन कँह नत. कोताह लारुन
पंपोष छ्'यँ ह्यत छु खा'सीये
वु'ध करत. दु'ध. निष पोन्न गछ्रि चारुन ता०

No one here gains, but how great is the bustle !
The lotus cup is empty though in water grown.
By reason sift the Real from the False.

५. बुजरस क्या करि धारुन त. पारुन
बाल. पान. आस सन्या'सीये
काल. निशा मुकलख त. वातख न मारुन ता०

By meditation in old age begun
One little may achieve ; one must from youth
A Sadhu be—that saves the soul from death.

६. प्रात: कालस चि़त उद्धारुन
आसन. सर्वाङ्ग. न्या'सीये
विराट-रूप. ध्यान. प्राण संघारुन ता०

One should at dawn shake from the mind its sloth ;
Be firmly seated ; purify the organs all ;
Then regulate the breaths ; and meditate on God
As filling all the universe—its life.

७. ओम.के शब्दय धार.णायि धारुन
कुम्भक. योग. अभ्या'सीये
शम्भू स्मृत पान विचा़रुन ता०

The Om-Sound chant, the mind one-pointed make,
And hold the breath by Kumbhak learnt
By practice in that yog ; and know your Self
To be Peace absolute—joy absolute.

८. नाद.-बिन्दु.-योग. ब्योल सु)म गछ़ि हारुन
बो़धन. भूमि अविना'शीये
ज्ञान. दान. फलि २ खल हेयि सारुन ता०

In field of Consciousness that never dies
Sow seed of Nada-Bindu yog, and thus
True Wisdom follows slowly, as a store
Of corn by little grains is made.

९. मुक्तो मुक्त. छय, दान. दान. खारुन
सोहम-सो तोला'सीये
मीन्य् मीन्य् च़ीर. समुदुर गछ़ि फ्यारुन ता०

Release consists of pearls of Truth which must

Be 'weighed on scales' of 'I am He'. It is
As if one had to strain a sea of milk.

१०. परमानंद. वु'न्दि भगवान गारुन
मंज्र रूज़ित त. वन्वा'सीये
मोहनिस जंग.लस सग दित नारुन ता०

Find God within your heart, O Parmanand;
While living in the midst of men feel in
A forest solitude. By wisdom's fire
The dark thick jungle of delusion set ablaze.

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१. कर्म. भूमिकायि दिज़ि धर्मुक बल,
संतोष. ब्याल्लि मवि आनंद. फल

By righteousness the field of conduct fertilize
Contentment sown produces happiness.

२ द्वयि प्राण. दान्द-जूर्य् दिन त. रात वाय
कुम्भक. कुर. जोर. तिम न य ला'य
हिल. कर युथ न. बीठ रोज़ि कांह यँल सं०

Let your in-coming and out-going breaths
Your pair of bullocks be, and make them plough
The field all day and night; control them by
The lash of Kumbhak—holding of the breath—
See that no part of soil remains untilled.

३. लोल के अल. फाल तुल. ना'वित
धैर. यट. फुरि दत. फुट.रा'वित
वैरुक स्नेह युथ न. रोज़यस तल सं०

Let love your ploughshare be, and Firmness be
The mallet with which you will break the sods
So that no wet of Hate remains within them hid.

४. विचार. ब'ठ्य् त. बेर. ल'दित क्यत
श्रुच यन.द्यव शुजरा'वित वत
समदृष्टि पात.जन अद. फेरि जल सं०

With right Discrimination build the dams.
And clean the sluices by the Vedic texts,
Let equal Goodwill spread the water evenly.

५. सोंत छुय दोह् तार. मु'त यावुन
पजि नज्जि साता राबरावुन
वव ब्योल मव प्रार करु मंगल सं०

The spring, your youth, a few days lasts. Waste not
One hour of it. Sow now your seeds; begin
With praise to God. who grants success.

६. त्रपुरित स्फुरनायि ना'म्य वुडर
सुर.के रबि चक. सू.तिन भर
इन्द्रिय गग.रन करु वठल सं०

Mind-waves are holes by rats—the senses—made
Fill these with sods of Mantra-sound, and bid
The rats adieu—tell them to leave your fields.

७. भक्ति हं.जि न्यंदि फेरि साधनायि खेत्य
ह्यलि नेरि तप.के पप. सग. सूत्य्
संभावनायि फु'लि पंपोष. डल सं०

The field of Practice will the fresher be
For weeding, which Devotion represents;

The final watering is Austerity, which makes
The ears of corn to sprout. By Reverence
The field will bloom as does a lotus-bed.

८. विषये प'श वार. रछिनावख
तिम.न.य अथि युथ न. खीत्य् ख्यावख
भाव.चि राव.छि नेर निष्कल सं०

The objects of the senses are your cattle; keep
Them well—no harm. But let these not devour
Your crops: come out to keep a careful watch

९. हेलि येलि नेरि त्येलि सप न्यस काव
वैराग. द्राति सू.त्य लून्य लून्य त्राव
संबन्ध. रु'स्न मा'व्य लाव्यन वल सं०

The field will be in blossom when the ears are ripe
With scythe of Non-attachment mow it down,
And bind the sheaves with blades of grass···

१०. मटि खस.न.चि रज्जि मटि मटि सार
साध नि ऋन मा'य बन्ध तय यार
निति नेम. सुमरित अद. समि खल सं०

These sheaves, with Duty bound, upon your back
Do carry. Get your friends to help—work hard
And daily, regularly gather corn, so that
You may soon have a barn of golden corn.

११ त्रिगुण त्याग. नोम अक गुण लद
निर्मान. प्रावख निर्वान. पद
शम त'त्य तम दित त. कर कुशल सं०

Make one stack—rise above the Gunas three

Of Nature, called Sloth, Passion, Balance. Mind
Not honour or dishonour, win Nirvan.

१२. ध्यान. धारनायि वान. मुंड विस्तार
ज्ञान. दान. स्वास. स्वास. घास. निष चार
मन.के अनुमव. वार. दित छ्ल संο

Let Meditation be the thrashing block at which
You separate good grains of Truth from chaff;
Thrash well the grass by Reason's stick.

१३. त्याग के अथ. सू ल्य वार. छु'म्ब.नाव
प्र्)न त. ज़ग भ्युन र फुट.जन थाव
ज़ागि रोज़ लाग.नयि त्रा'वित ज़्वल संο

Thus working by Renunciation's hand
Keep 'white' and 'brown' grains separate, and while
You seem asleep, your Harvest watch.

१४. तूलित अद. थव अ'बरस माल
सोहम हायक. सू.ल्य नख. वाल
लु'ति भार वात.ना'वित स्वन. बल संο

Weigh your produce by scales of "I am He"
You'll feel relieved when it will reach the Ghat.

१५. शम. दम. यम. नेम. घाट वात. नाव
शान्ति श्रद्धायि जल. पकनाव नाव
पानस शिह्.लित मानसबल संο

By Mind-control, Goodneess, and Practice now
Propel the boat on waters of Firm Faith
And peace. And then well satisfied retire to rest
At Manasabal, the "Strength of Mind".

१६. लाग.नयि वालि माल आगस तार
ख्वा'ल्य युथ न. रोज़ि हा'ल्य जा'गीरदार
फा'ज़िल त. बाकी नेरि कस तल सं०

Pay to the King, O farmer, what is due to him;
And see that servants and the Jagirdar are paid;
Then you will neither owe nor have aught over-paid

१७. चा'रित भियि ब्योल सञ्चित थव
सोंत येलि यियि त्यलि फलि २ वव
उपकार. उ'पदी न'व न'व थल सं०

Keep well-selected seed for future springs
Then sow each grain. This Altruism will yield
No end of e'er—fresh crops. Good multiplies.

१८. योग. मायायि हुंद भोगी आस
यी छय दुय तस सू.त्य तिय कास
साधु नाव प्युय तय स्वाद. मो डल सं०

Remove what keeps you separare from God,
And then of Yoga-Maya be Enjoyer, Since
You are a Sadhu called, be one.

१९. कर्म. फल सोरिय गुरुशब्दय
संचित क्रियमान प्रारब्धय
कर्म. कांड. वनि नेरि ज्ञान. वुज़मल सं०

If you the Teacher's Word do follow well
All Karm—The store, the part you operate,
And what you now produce—is burnt and gives
A flame of knowledge of the Self.

२०. स्वयम प्रकाशिकि विज्ञानय

त्रा'वित मान मियि अभिमानय
प्रा'वित रोछ्‌ द्वादशान्त मण्डल स०

With Knowledge of the Self-existent Light
You will not care for honour or disgrace.
And so to 'Highest Centre's bliss attain.

२१. परमानद ओस जमीन्दार
हूरित धन. द्यार सूरित लार
वांग.ज वारिच च'जिस गांगल स०

Parmanand was a farmer who paid up
All dues, was free, and left the borrowed house
For his own Home of peace, his Lord Shri Krishn.

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१. पांच.-त्रे मागलिस करारदादस
वादस ज्याद्. न जि कम

As in the five-to-three division of produce
Between the tiller and the owner of the land,
One must perform the promise made to God
As that made to the king—no less, no more

२. फिक्रि टोंग. मनफ्रिस नागयरादस
जिक्रि नेरि आवि जमजम
शीरीनि पत गु)ल पान फ़र्हादस वादस०

By means of Deep thought as a pick at mind,

The fountain-head, and by repeating names
Of God one gets the Zam-Zam water pure.
But one must be prepared to die as did
Farhad for Shirin, his sweetheart.

३. करख्य गं)गुल नव आबादस
प्राव्नि हाचि तुलनय न नम
खुद आबाद कर मो प्रार कादस वादस०

If you will till the New land—Navabad—
You will not for old sins be ta'en to task;
Till it yourself; wait not for friends to help.

४. कमवित क'रिज्नि होश दिशि फ़सादस
ऋषि अमि र.शि निश च़म
क'मिल्यो कमवित वातख स्वादस वादस०

When you have earned somewhat beware of thieves—
The gang of Hate—Of Jealousy. O sage,
Do feel ashamed. When you have done the task
The joy of it is yours—do and deserve.

५. च़ख त्रा'वित च़क त्राव कमादस
नयि मंज़ लबख ज़ोरु.-बम
तुल कदम सु'म पक वातख मुरादस वादस०

With sods of Angerlessness fertilize the field
From reeds you will the 'high and low notes' hear,
With steady measured steps you'll reach the goal.

६. गा'लित ग'रिज्नि फ़ाल किन्न. पुलादस
सिन्न हालि ज़ोर. २ दम
मो खार शाह वात खार. उ'स्तादस वादस०

Melt down the steel of Pride and make of it
A ploughshare; patiently and manfully
The bellows work. Breathe not till you have come
To learn the art from Master-Smiths.

७. मि दप्याव वहाब वात्यम दादस
करिहम छु'कन महैम
यस दिन तस यिन तोरय नादस वादस०

I thought Wahab would diagnose my ills
And unto wounds apply the healing balm.
But grace comes where it will—it is not sought.

८. दिम. क्या जवाब क'रिम.तिस वादस
लोसुन दोह झ्रतुनम
गछ्मिय बखशित वुछम इरादस वादस०

I failed to keep the promise made to God;
Now what excuse may I for failure give?
My 'Day' is at its end What if He should
Forgive my fault—He knows that I meant well:

९. दिल-सा'फी छय मर्दि आज़ादस
नंदस छे बंदगी कम
फ'रियाद-रस. वोत म्या'निस दादस वादस०

The free man, of convention rid, is frank:-
I, Nanda, in devotion lack—My God,
O Thou who hearest all, do hear my plaint!

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१. मन थिर कर पूज़ुन प्रभू
मंत.र पर शिव-शम्भू

With steadied mind worship the Lord; and let
Your mantra be the name of Shiv, Shambu.

२. देह. गु'फि सत्-चित-आनन्द. लिंग
मन. पीठस प्यठ ब्यूठ निसंग
लूक द'प्यतनस कैलास. श्रंग मन०

Within the Body's cave the Lingam is—
Truth-Knowledge-Bliss, the one without
A second, seated on the throne of Mind,
Which common men may call Kailasa's peak.

३. कन थव सरस्वती छ्यय वनन
व'न्य् व'न्य् पान. छुय ना सतन
नाम. रूप. वनि भ्यु'न भ्यु'न बनन मन०

Oh, list'n! it is Sarasvati who speaks:
Do you not feel impressed though often told?
She gives of holy places name and sense.

४. लीला यि छ्यय अमरनाथ.ची
देह.-दार. सान एकान्तची
शाम.-दम. गु'फ प्रशान्तची मन०

She sings of Amar Nath—of Solitude
Despite one's body and one's home. The cave
Means peace with Mind and senses well controlled

५. 'त्राहि माम' पर् यात्रा च्.कर
हर मुख. पनुनु.य पान वर
गु'फि मेन यि गु'फ छे बराबर मन०

With "God's our savior" on your lips perform
This pilgrimage. At Haramukh, Shiv's crown,
Do realize your Self. That cave and your 'heart cave'
Are equally temples of the Lord.

6 गु'ड. गणपत यारुक गणेश
दूर् मो जान, रूज़ित च़े निश
मूलाधार. द्वारुक महेश मन०

First comes Ganesh of Ganpatyar—so near
To you—the Lord of Muladhar, the Base.

७. ब्रह्मा युस सृष्टि करतार
स्वाधिष्ठान. शुरायार
शठ्दल शन्मुख ज़न कुमार मन०

Brahma, the Lord of Svadhishthan resides
At Shurayar. Six petals has the "Lotus" there,
Like Skandha's all-regarding faces six.

८. शिवपोरि- फेर. कुण्ड'लने
फेर. व.न्य् प्राण तत जल.कने
सत समुदुर सनि वु'गने मन०

At Shivapur the coils of Kundalini are–
The water there's the vital force. Its depths
And shallows are the "Seven Seas"

६. अष्टदल सु द्राव पम्पोष डल

यूर्य् फेर तोरकुन मो च़. डल
विच़ार. अच़् त. संसार. च़ल मन०

The Lotus with eight petals is a flower-bed
It lures. Stray not that way. Shun worldliness
Enter Discrimination's path.

१०. ह्यूर ह्यूर पक न्यूर न्यूर वात
दूर प्योमुत छुख कव. वशात ?
गत प्राव.न.च बोज़ कथ त. बात मन०

Come higher, nearer draw to God ; why lag behind ?
Come list'n to that which guides one to the Goal.

११. तीर्थ. हस्त मा कुनि कांह पु)दा
वेदन ति डोंकोर. विन पदा
ज़ीकन मु'क्त परमात्मा मन०

No foot of Earth but is a holy place ;
The Veds have not a word that is not OM,
The Highest Self, the giver of release.

१२. नाभिदेशि दश दल. गमस
य'म्य् चा'व्य लूक सत्संग.मस
कृष्णस स्थावर.-जंगमस मन०

At Sangam is the Navel Lotus ; ten
Its petals are ; of holy company it gives
A taste ; to Krishn it sacred is – to Him
Who is all life and what without life seems.

१३. क'ज्य त्रा'वित वात थ'ज्यवोर
ल'ज तति शिव. जटा च़ु'पोर

अनाहत. मण्डलस थाव खोर मन०

Leave worries ; come to Thajiwor. There flows
On all sides water from the hair of Shiv.
Upon Anahat Centre set your foot.

१४. छ्यप छु'ड ह्यत् वात छु'ण्ड.बल
विशुद्ध च'क्र.च जीव. थल
देव. पूज कर जीव.-माव.चल मन०

Now unobserved reaeh Chundabal, the home
Of men—Vishudha Centre called—Leave hence
The human stage, and God alone worship.

१५. मं'ज्य् वात खिलनस त. खेलनस
पानय ज़्रि पानस मेलनस
तेल जन तेलस तेलनस मन०

Now come to Khelan by the way, whereat
The self meets Self divine, and is so filled
With it as oil-seeds are with oil.

१६. वातखय वति वति वीरसिरन
तति छ्यि न. वातान वीर सिरन
वरज़.-वाव. सू.त्य्. बल.वीर इरन मन०

Now try to come, along the path, to Virsiran.
E'en great minds fail to solve the mystery there,
By stormy winds are giants blown away.

मन. निशा दूर कर लय विक्षेप
ना'वित गणेशस सा'यं लेप
च़लनय त. सुय गव रत्नदोप मन०

Remove from Mind its sleep and restlessness.
This bathing of the Mind, removes from it
All sin and makes it fit for offering
Of Ratna-dip, 'the light of gems' to God.

१८. मर्ग. तीर्थ. प्यठ. छुय स्वर्गद्वार
वर्ग निश म'शिरित मो च् प्रार
माव. अर्घ. पुष्प. पूज़ा छे सार मन०

From Bharga Tirth onwards 'tis Heaven itself.
Lag not behind the pilgrims, Reverence
Is worship's essence. Rice and flowers may
Make offering enough when reverence is there.

१६. कंठ. देश युस चोदाह् भवन
नील.-गंगि प्यठ. बोज़ वावजन
तति तोर पवन.य श्रोत दवन मन०

The centre at the Throat is fourteen worlds
In one; from Nila Gang to Vavajan
It runs. Beyond, the winds alone do blow.

२०. मं'ज़िल छु मं'ज्य् मं'ज्य् वारया
छु.)ट वनुन सु)ट बोज़ वार या
अक्रिया द्वार.च्य यी क्रिया मन०

Between these lie some minor stages, yea
What here we briefly say has much detail.
That is what one may do where little can be done.

२१. ईश.-देश. उत्तम शेषनाग
झक.खय त. त'त्य् दिन-रात ज़ाग
राग त्राव प्राव महा वैराग मन०

In Ishadesh is holy Sheshanag.
Watch here, if you can, day and night. Attain
To Non-attachment, and then sing for joy.

२२. त्याग पंच.कृत पंचतरंग
सव् समुदुर. की चित तरंग
पद्म नामस छिम यिम ति रंग मन०

The rivers five of five-fold matter pass—
Thought-waves of Being's ocean—these too are
Some aspects of the Lord, from off whose navel sprang
The Lotus of the Universe.

२३. खस त. अस्त. २ पंचाल.स.य
सोहम भैरव बालस.य
टु'ख युथ न. लगि अति लालस.य

Now slowly climb the Bhairav Hill of "I am He"
Take care you do not hurt 'the Gem'.

२४. ज़िन्द. रोज़ बोज़ ज़िन्दय मरुन
गर्भ. यात्रायि अपोर तरुन
स'तिये छु त'तिये शिव वरुन मन०

Live long and hear of dying while you live—
The crossing of the Soul beyond the Womb,
Here faithful Sati weds Her Lord, Shankar.

२५. शु'ज़रित संकल्प. निशि मन
र.शि-राग. रु'स्त काल.-देश. मन
शिहलित ईश. अनीश. मन मन०

When you have cleansed the mind of Sankalpas

(Imaginings) of hate and love, of space and time,
And of distinctions as between the Lord
And Jiva who is not the Lord *as yet*.

२६. छी परा त. पश्यंती पशन
मध्यमा त. वैखरी मा पशन
यिछ् अवस्था छे तप'-ऋषन मन०

Great sages who perform austerities
Do live in first and second stages of
Pure Consciousness, and not in third and fourth—
In Madhyama and Vak, or thought and speech.

२७. माव. अमरावतीये च. नाव
मल बमूत छल गृहस्थ. माव
शिव. पादन पान पुशिराव मन०

Now in Love's Amaravati take a bath
And, ash-besmeared and rid of cares of house
And home, surrender self to Shiva's feet.

२८ रूदमुत गु'फि युस शु'द्ध त. बु'द्ध
नव निध अधीन तस त. अष्टसिद्ध
आकाशवत कॅह न. घट त. वध मन०

He who is in the cave is pure. All-conscious Bliss ;
He is the Lord of Treasures nine and Powers eight.
He is like space that grows not less nor more.

२९. नंग. मु'त ह्'ग. तय मंग. रोज़
ईश्वर - दर्शन. शब्द बोज़
लय कर त. ध्यान दयि घर. सोच़ मन०

As if by surprise struck, a mad man stripped

Of clothes (all conventions), you hear the cries
Of 'Lo the vision !' Love the Lord and unto Him
Let all your thoughts and meditations flow

३०. गु'फि मंज़ गु'फि वात पन.न्वे
त्राव देविथि त. देवता अन्ये
छ्य'न्वि छन. यिम. बमूत कन्वे मन०

Pass from the Cave to that within yourself ;
Forget all other gods and goddesses.
These rocks of lime by no means empty be.

३१. कन्वि मंज़ लाल सुय मन्वि मंज़
छ्य'निरुक छु'न्व २ रु'न्वि मंज़
तप कर देह. अरण्य मंज़ मन०

Within them is the Gem, the same as in the Mind'
'Tis hollowness that makes the sound in bells.
Within the body's forest do perform
Austerities, and practise Yog.

३२. सोहम शब्द. प्रेम. प्रणवय
आज्ञा शिखरस त्राव रवय
तालव कपूत' आलवय मन०

With "I am He" with Om the word of Love,
And songs of doves above, to *Ajnashikhar* pass.

३३. सहस्रदल. लयगत च. प्राव
ब्रह्मरंद्रस छु निष्कल स्वभाव
दम. चे दमालि करत. काव मन०

Attain in Sahasrar to merger in the Lord—
For that's the nature of the Brahma-Randhr

Here fructifies your practice with the Breath.

३४. पक.व.न्य छि द्वारस मथ मथान
थान गव्र ज्ञि येति बिहान वु'थान
समाधि मंज्ञ युथ ह्यू व्युथान मन०

Way-farers bow when they the Door-way reach.
The House within is where one lives and moves,
(Not where one is no more). Activity
There is within Samadhi's peace !

३५. पनुनुय पान पानस च्रमुन
यी च्रमुन ती समुन ती शमुन
अ'त्य् वुहुन लोल. नार अ'त्य हमुन मन०

One must appreciate one's Self, and that
Is merging into Peace. The flame of love
Must there blaze up and there subside.

३६. युथ थान छुन. प्रा'वुमुत यमन
तिम.वय. ज्ञोन ब्रूंठ्य् आव यिमन
परमात्मा पर्ज़.नित यि मन मन०

This stage has not by Yam himself been won.
They who were in it knew, none else.
They found this Mind to be the highest Self.

३७. तति फोरुवुन अनाहत. नाद
स्वप्न.-अन्त त. सुशुम्नायि आद
तुर्या त. तुर्यातीत समाध मन०

'Tis where Dream ends, Deep Sleep begins,
And ever hums the uncaused sound, the OM,
It is stage 'Fourth' and what beyond that lies.

३८. फीविंत इडायि किन्य् संगमस
रस पूर्णमय ख'वुमुत त. वस
तति श्राद्ध करुन छुय यस व तस मन०

You who have been all Bliss above come down
To Sangam through Ida, for there the Yogis send
Good wishes unto all—perform the Shradh.

३६. गु'फ चल च. त्रा'वित तस शिवस
यस रु'स्त छु न. कूछ्ा चितस
पान पुशिरावुन छुय च तस मन०

Now leave the Cave to Shiv, without whom none
May enter hence your mind. To Him surrender self.

४०. शिव. शिव. ध्यान. निश मो च. डल
चम छय प्रकृत पुरुषस म वल
कुोर यि चित्रकार मायायि छ.ल मन०

Turn not away from contemplating Shiv;
Miss not the Man within the body's veil—
The juggler's work of Maya's hands.

४१. युन गछुन छुय चिन्मात्रा
ज्ञानियस यी वुछुन यात्रा
पत.व्री छे वन.व्रो वारता मन०

To come, to go, is fancy of the mind;
To watch this is the sage's pilgrimage.
All holy places are in one's own Self

४२. तृप्त नव द्वार वात नव दल
वा'तित च़लिय जन्म.च वदल

देह- यात्रा गयि यी सफल मन०

With senses satisfied come now to Navadal
Where all the worries end, and success crowns
One's efforts in the pilgrimage of life.

४३. देह छुय वु)न्मुत देवद्वार
संसार. जंगलुक देवदार
दान कर दान, ज्ञान देह उधार मन०

Your body is the house of Gods, the deva-dvar
Of this World's forest. Give your all away—
Know that the body is a borrowed house.

४४. फेरुन छुय न अद. त्रिभुवनस
वा'तित तत विष्णु भुवनस
यमलस त. कमलस त. म' वनस मन०

You need not wander through the triple-world
When you this 'Vishnu's Home' attain, which has
Three springs, Yamal, Kamal, and Bhavan called.

४५. मर्ग. पाद पूज संसर्ग. नेर
चमकी स्वप्रकाशय अनेर
च़ल.नय जन्म. जन्म.क्य् बखेर मन०

Worship the feet of Bharga and come out
Of worldliness. Let light from Self remove
Your darkness and so put an end to all
The ills you earned in many lives.

४६. भर्ग. रूप नवदुर्गा च. मान
स्वर्ग लोक.क्य् छिय त'स्य नमान
इष्ट देवो छे पन.न्यी प्रमान नम

Know that this Bharga Shakti is Durga's self.
The gods all bow to her; she is our own,
Our chosen one—to us above all Gods.

४७. शिव-शक्त अक त. नाम.रूप ॳयुन
पान. बोज़ मानि क्याह् नु)न वनुन
परमानन्द पानस बनुन मन०

The Shiva-Shakti's one, Her names and forms
Are numberless. This understand yourself—
Why need I say? One has to raise oneself
To Param Anand, the Highest Bliss.

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१. गिंदुना छ़ ज़िन्द. मरुन
पान. रु'स्त पान सुरुन
सहज़. विचा़र करुन

To know one's own Eternal Self; to meditate
Upon the real 'I' without the 'me' and 'mine';
To stake one's all on that—this is to die
While one is active in the world.

२. श्रु'त छे तस रु'स्त छुना'
मूद युस सु लूस्त छुना'
बु दपुन फ़्रूस्त छुना' सहज़.०

The Veda says that naught beside That is

Because what dies is not the living Self;
For it to say, 'I am' can not auspicious be

३. देह त. मन त. बु'द्ध ति छुना'
विध ऋध सिध ति छुना'
मोह त. भ्रम त. मद ति छुना' सहज.०

The Self is not the body or the mind;
Nor Reason, nor the rules, nor yet success
In Yog, nor yogic Power; yet it is
No illusion or fantasy;

४. वेदव वु)न्मुतुय
बु'द्धव वनि अ'नुमुतुय
बु'द्धव निशि छ्य'नुमुतय सहज.०

It has been by the Ved declared, and by
The wise well recognised; though it beyond
All Reason is beyond, the mind.

५. शक्त वु)न्हस त. शिवय
ज़ाव कस त. आव कवय
निश त. दिन शिशि त. रवय सहज.०

It is by some named Shiv, by others called
The Shakti. 'Tis not born. It is all light—
The Sun by day, the Moon by night.

6. सत चित आनन्द मये
वा'ति त मु'यि मु'ये
वा'तित यस न मुये सहज ०

'Tis Being, Consciousness, and Bliss, and fills
The smallest mote. No one who knows it dies.

७. मनि दुय कासवुनुय
आ'सित आस. वुनुय
ना'सित मास. वुनुय सहज.०

It takes away duality from minds ;
It is because it is ; it makes that which
Is non-existent seem to live and move.

८. परमात्मा त. अपर
देश काल. विन त. सव् गु'र
म'रुमुत य'म्य चराचर सहज.०

The Highest Self, with naught above it, is
Beyond all Time and Space ; the Teacher of
The Truth. By it is filled what m ves and what
Moves not—the liviug and the so-called dead.

९. बूज़ित वार. पा'ठिय
त्रा'वित टा'ठ्य् अटा'ठिय
पाखंडी त. पा'ठो सहज.०

When one has with attention heard of It,
One must form all dear ones and others turn
Away-from hypocrites and those who learn
The Books by rote but do not understand.

१०. चित सु'रोनुय चिदाकाश
सुर्यि तति छुय स्वप्रकाश
अस्त-उदय छुस न. थित नाश सहज.०

Reflect on Consciousness without content
Like empty space, and see the Sun that rises not
Nor sets—that is not born, nor dies.

११. तति सोरुय छ्‌ अपान
तति मा पान व्यपान
भगवान त'थ्य छि दपान स०

In That all things are lost, absorbed; the self,
The person, has no place. And this is God.

१२. सूर्यस मा छे छाये
च.य वु'थ अमि शाये
मायि च्‌लनय चे ग्राये स०

The Sun no shadow has; you intercept
His light and shadows make; you get away
And shadows cease to be—no doubts remain.

१३. य'च्‌ गाट. प्ययि घाटय,
त्रा'वित फुट. फाटय
फुट क्या ज्रि तिय वु वाटय स०

Too much of learning is no gain; throw out
The lumber, nothing then will need repairs.

१४. भगवान अविनाशे
अविनाश आकाशे
घट. आ'सितन त. गाशे स०

The Lord immortal shines by His own light
By day and night—eternal as is space.

१५. तस रु)स्त यी च्‌. जानख
ती ती ठु)र च्‌. मानख
रोचक तय भयानक स०

Without Him all you may conceive, desirable
Or otherwise, must hide the Light from you.

१६. शंकायि मनि त्रा'वित
यिम युथ ग'य प्राबित
सा'धित रूद्य सा'वित स०

Oh. happy they who left all doubts behind
For mind to struggle with ! they found straightway
The Self, and, having done the task, now rest
In perfect peace, the peace of Self.

१७. प्रेम. स्वर. व'हवने
रेह् हेयि हनि हने
पोञ्य लगि तील. कने स०

Love's flaming notes will burn down all the dross ;
E'en water poured on it will act like oil.

१८. नव-द्वारि मंदोरे
चोपा'यँ मन दोरे
ल.यि तत त्रिपोरे स०

In this nine-windowed house the mind looks out
From all of them and never rests ; the asperant
Should shut them all—even holes and chinks.

१६. वार. येलि वुछि मन्दर
रोज़ि न. त'त्य् अन्दर
अन्द. वन्द श्याम. सुन्दर स०

When he has seen the Temple thoroughly,
He need not stay for ever there ; for God

Is not confined to any shrine; He is
Within, without, and everywhere.

२०. बछ्. त्रा'वित त. दारे
योर त्रानि तोर लारे
तस विन क्या च्रि लारे स०

Let him tbrow open all the gates and go
Where he may like, for nowhere is there aught
But God; so there is nothing that may taint.

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१. घरिय ला'गित [छुख अता'लिक
सा'लिक छि मा'लिक पु)जुय बोज़
म'धुर त. ट्यु'ठ य'लि दु'ष्वय चा'लिक स०

You who presume to teach, though you have uot
Come out of home, must learn that those who tread
The Path are masters of the world—they who
Without a murmur took the bitter things
And sweet—whichever came from God.

२. चु'डोल कँचन २ पा'लिक
कँह छिय शुं)गित हर शबु रोज़
कब.रि र'ट्य कँह २ क्या जा'लिक स०

Some this conveyanee had some that; some slept
All day and night; some found a grave, some were
Consigned to flames when dead.

३. मर्तब. लमिक येलि हुद. वा'लिक
हद. च. पननि पानो रोज़
प्रुछ़ुक तिमय यिमन गा'लिक स०

They were degraded ere they rose to higher ranks
(Beware, my soul! within your limits keep)
They were first crushed, and honoured afterwards.

४. युस पान. रोज़ि न. छु पान. मा'लिक
डा'लिक ऋपोर य'पोर बोज़
फकत छु सलूक ज़ानान सा'लिक स०

He only who himself forgets the Master is;
Imposters lead the simple folk astray;
To those alone who walk upon the Path
Its ins and outs are known full well.

५ गरीब. दिल येलि छ्'लिक त. छा'लिक
सिद्धयव तिमन यि पुशति कोज़
हजर त. स्यज़र त्येल्य् संभा'लिक स०

Garib says, "When they cleansed their hearts (of hate
And lust and greed), their backs that had been bent
Were made full straight; and then they could straight things
And crooked ones cope with so easily.

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१. अपा'यँ यपा'यँ पानय छु चु पार्य
बु पा'य् लगस नाये—लोल.

God Himself is here, there, and everywhere.
He does all things—Admirable are all His ways!

२. हर.द्य क्या कु)र यातय बहा'यँ ?
यिम ज़ाय तिम ग'य ज़ाये—लोल.
यिम आय तिम आय सूरित क'म्य मा'यँ बु०

The Springs and Autumns had no hand in aught;
All who were born have gone to waste; who killed
Them all, when their life-spans did end?

३. सुय लु)म तिमव यिमय त'म्य् गा'यँ
न त छा अंदन यि न्याये—लोल
मूद क्या त रूद सूद नु'कसान क'म्य चा'यँ बु०

Those whom He called found Him, none else, none else.
Without His grace who can the Problems solve?
What dies and what survives? In what consists
Our gain and in what loss?—Who knows?

४. क्रालन मा थुर्य् त. ग'यँम त्य मा खा'यँ
यिम ख्य'ल्य् कमू द्राये—लोल.
पुज्य् र'छि चोपा'न्य् यातय चमा'यँ बु०

Whence are these flocks? Did potter or the smith
Make them? Did butchers or the did shepherds tend
Them all, or those who deal in skins?

५. वातिहा दा'दिस सु सा'द मका'यँ

वायि अकि चलिह्म वाये—लोल.
ढुपनम ज़ि बलख चालखय बेमा'र्य् बु०

Had that Fakir my pain well diagnosed,
A single dose would cure me. But he said,—
"You will get well if you can bear the pain".

६. मरि न कूंछा त. बलन यिम सा'र्य्
मो थाव वुं'दस ग्राये—लोल.
परमानंद ह्यव छु सा'र.य तया'र्य् बु०

No one will die: all will be well; let not
Misgivings vex your mind. Paramanand has
Preparations made and keeps himself in readiness

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१. परमात्मा उत्तम तत् त्वमसि
उ'लसे न त. अद. लसे न कांह

None of us could the true life find if we did not
Believe in 'Thou are That', the highest Self.

२. प्रणवस चु'पा'र्य प्रणाम खसे
सोह्म मंत्र. अद. त्रसे न कोंह
असि बूज़ पु)ज़ वु'न्य लोक त्यय् असे उ'०

We must all bow to OM! and none need fear
When we pronounce the *mantra* 'He I am'.
We do believe this e'en though men may laugh at us.

३. युस न. कुनि अकि त्राण. कव. उल्लसे
सु)दरस बु)ड ज़ानि पसे न कोंह
पु)ज़ बोज़ि येलि त्येलि घर्तियि वसे उ'०

Why should a torrent boistrous be? I't may be gone
A moment hence. Men call the ocean great,
The torrent small. If man were told the truth
(About his outer sheath) he would enter
A grave to hide his face in shame.

४. खाम दु'सि क्या याम ताम प्ययि थसे
बाम क्युथ खसे तत बसे न. कांह
थु'सि २ सारनस मो लग थु'से उ'०

You can't depend on walls of mud; for they
May any moment tumble down. Why place
A roof o'er them? No one can live there long.
Oh, worry not yourself by piling more
And more handfuls of mud on these!

५. थूल छुय सूक्ष्म.य गर्भस प्रसे
यस्य माता पिता तस्य न कोंह
वुछनुय वुछनुय मोह. गुनसे

What seems so solid is mere mind; 'tis born
Without a father-mother. Look outside
The Self, and Moha's viper will bite you forthwith

६. पान युस पानस.य त्रावि गूगसे
राव्यस वत तस दसे न कांह
साधु तोनि मु'कलित. नज़ि खोखसे उ'०

He who depends on his small self is lost—
So lost that none may put him on the path—
Salvation is the fruit of goodness, not of tricks!

७. परमानन्द य'लि पान मनसे
स्वशब्द. सू.त्य् अद. ह्से न कांह्
अपने हृदि बृन्दाबन बसे ह'०

When I give my small self away with 'I am He
As mantra, none may laugh at me; for I
Shall have retired to my heart's Vrindavan.

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१. अन-अपेक्षुत प्राव.नाव्यम् पूर्ण.-आनंद.मय मनस
टोठ तस विन कँह न ज़ानुन गव ज़ि टोठ्यव दय मनस

Desirelessness brings perfect bliss; and when
A man loves naught but God, it means that God
Is gracious unto that man's mind.

२. पा'न्य पानस ज़ा'न्य ज़ा'नी मानि बूज़्य् २ मानिहे
क्युथ त. क्या तति कति व्यपान कव. नविहे त प्रानिहे
बोज़िनय बूज़ित त. रोज़िनय कू च. वायि वु'न्य नय मनस अन

Should my Soul catch the meaning of the Books
And know the Real Self, no questions would arise—
No What or How—She would no longer be
To changes subject—grow nor young nor old;
But if she won't, how long shall I this truth
Din into her unwilling ears?

३. भोग.-भोक्ता क्षेत्र-क्षेत्रज्ञ शिव-शक्त यिय व'नुहय
शम त दम ती भाव-भावना भक्त-मुक्त यी व'नुहय
चक्र वर्तस त. कङ्कालस व्यप.व.न्य यी वय मनस अन०

The mind in various aspects has been called
Enjoyer and the object, knower and the known
Shiv-Shakti, peace, control, affection, love,
Devotion and Release. It is at once
A pauper and a King Desirelessness
Is for its ills the only remedy

४. जग छु संग्रामा त मन छ्य राज तमिकुय ज़ेन वुन
वासना निर्वासना ह्यत क्यत अप्रमाण मेन.वुन
छु न. पत फेरन विन वन.हान कँछा जय मनस अन०

The world's a battle-field ; the mind, the King,
Is out to win. With latent longings or with none
He tries to measure with a rod the Infinite.
His Victory lies in turning back—in nothing else.

५. आइनस मंज़ वुछ त कँह मा वुछ. वनिस.य रुस्तुय
आ'न. मंज. मा मुख छु खटान कुंहति अ'न्यस.य रु'स्तुय
आस मो, उ)न कास, ती गयि खास कास.व्य खय मनस अन०

As in a mirror there is none except
The seer himself, and no one fails to see
His face therein, unless he's blind ; so
There's nothing in the world except the Self
Let man as ego cease to be,
And cure his blindness—that removes the rust
From off his mirror of the mind.

६. मन विचारव तय मदारव सू.त्य अनुन होशास.य
सु)त यि लु)त २ होशि अनुन पजि तिय मानोष.स.य
नत. क्या पलज़ोन तिय करि घरि घरि यी प्रय मनस अन०

By gentle persuation and by argument
And slowly it behooves a man to bring
The mind to reason, as the doctors do
A lunatic ; for otherwise 'twill do

As it may please, and not serve you

७. सर्व शिल्पुत छु सोरि शल्पुत कल्प. कल्पान्तव लगुन
पज़ि दुय त्रावुन छु प्रावुन यस छु रावुन अथि युन
याप कस तस व्यापकस पुरुषार्थ. पोश.हा वुय मनस अन°

The arts (like breathing, gazing) are mere tricks;
They bind one to the wheel for aeons long.
One must discard duality if one would have
That which is gained by losing this small self.
How can one grasp Him who fills all the worlds?
It were enough of victory if one could
Prevail upon one's restless mind!

८. ब्रोंत तय भ्रम ज़ोन्मुत संसार प्रान्यव यी व'नुक
ब्रोंत हरुद क्या पनुन परुदति तीती मा च़ छ़ुख
वोंत छा यत मव सरस रंग रंग. छ'र च़ु'य मनस अन०

The world's illusion: So the ancients knew
And said. Of pairs of opposites, like spring
And autumn, friend and foe, the Self is none.
The endless, useless schemes are all mind's works!

९. साध संत छि न. अन्त ज़ानान आद्य यत छुक न ज़ोन्मुत
श्रुच़ हं.जे आज्ञायि सू.तिन अक छु यीत्यन मोन्मुत
सोरुय सुय ज़ान नुय छुय करत. यी निर्नय मनस अन०

The Saints found no Beginning, and no End;
We take it on authority of Ved
That all these countless things are ONE
Instil this Oneness into you.

१०. पान. छु न. कर्ता अकर्ता भाव. भावय शु)रमुतुय
राव.रा'वित पा'न्य पोनस होष. शु)रमुत च़ु)र मुतुय

तेल्य् पप्यस कर्म-चि क्रियि क्रय खेति च़लि य'लि रय मनस अन०

The Self is quite devoid of notions of
Inaction and of action But the mind
Has lost itself despite its wit. and though
So sane, is mad—stark mad – its crop of Acts
Will ne'er grow ripe until the Field is made
By effort free from that disease.

११. आस परमानंद. परमानन्द प्रा'वित भ्यु)न म रोज़
सा'रिस.य मंज़ सा'रिस.य ह्यू पा'रिस.य वात नु)न म रोज़
यि छु चैतन्य रूप प्रा'वित क्यत विक्षेप और लय मनस अन०

Attain the Highest Bliss. O Parmanand,
But do not keep aloof from men, with all
In all things seem like them and reach the goal ;
Avoid distinction ; for this and aloofness are
The 'restlessness' and 'sleep' that cling
To minds e'en after knowledge of the Self.

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१. यो छुख त. ती छूख छुख न भियन वुछ्नोनुये
अ'छिन हुंद गाश पान. अ'छिव वुछूनये
वुछुन छु छु)नुय, वुछुवुन गछि वुछ्नोनुये यी

You are that which you are—you cannot be
Defined, nor seen by any but yourself.
The eyes their eyesight cannot see. To see
Things is of little use ; one must find out
The Seer within, and there all seeing ends.

२ यी छ्रख त. तो आस, त्राव अन्योन्य अद्यासये
देशि त. कालय रु)स्तुय चोन निवासये
स्वधर्म क्रिया वर्णाश्रम सन्यासये यी

Be what you are; do not impose on Self
The qualities of things: You are beyond
All space and time; above the rules of caste
Or stage or e'en Sanyas; the rituals,
And laws, and duties touch you not

३. अनन्त वेदव व'नुमुत छुख अनादये
"न द्वितीयोस्ति" श्रु)च् हं दे प्रसादये
सर्वात्मामय अति सर्वत. उपाधये यी

Infinite Self, the Veds declare you are
Without beginning—'ONE without a second' runs
The text—the Self of all, beyond all sheaths.

४. वु)मिस अर्थस ओमकिस न्याय छ् रूदमुतुय
डोंमा प्रलय ओम. ज़िन्दय छु मूदमुतुय
क्युथ पान स्वप्नस युथ जि शं)गुमुत छु ऊदमुतुय यी

The ignorant have doubts about the OM.
It is not death of souls; by it the dead
Do live—as in a dream the sleeper wakes.

यिम यिम अध्यास नाना विज छुख खारनस्तय
संशय अप.जि प'ज्य त. अप.ज्य छुख खारनस्तय
स्वतः सिद्धस साधनि स्य'ज छुख खारनस्तय यी

So many things you do impose on Self;
By groundless doubts you talk of it as true
Or false; of ways and means to prove the Self
That stands self-proved, and needs none from without

६. लूरन. यीवान वुल कत यँ कलायितय
मूढस छु टोठ शोडषे कलायितय
छुस क.ट. कलायि ज़ोन्मुत कूट. कलायितय यी

Fools love to talk of 'digits' ten and six !
Such wal's of sheets of ice must melt away,
Although such flimsy 'tin' may seem to them
Strong forts and massive walls.

७. निराश रूज़ित गिंदुना परमानन्दस तय
द्वयत-दूयर कास्तम परमानन्दस तय
आमुत मे सलाह रुत २ पन.निस वु'न्दस तय यी

To give up expectations is to sport
With endless Bliss. May He remove all sense
Of distance and duality from me
His servant, Parmanand ! Such welcome thoughts
By His grace enter now my mind !

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१. वुज़िमते स्वप्रकाश. नवि नवे भाषि बोज़
छा यि यिथ प्यु)न या तलाश. नवि०

Awaken'd soul enlightened by the Self,
To these fresh maxims list'n—Grace is not sought
It comes to him whom It may choose.

२. छु न. ग'रुमुत चित्व आकाश.
निति-नेम तत खसिमा
द्राव बूज़ित तिय ज़ि वाश. नवि०

Pure Consciousness is not a man-made thing;
It needs no rite or practice. When one knows
This truth, no doubts remain hid in one's mind.

३. वुछ न अ'छिव ज़ांह सु गाश.
छु न. ज़ानुन वुछज़ि क्या
सारिन.य गोमुत यि खाशि

That Light was never seen by human eye;
It can't be known, much less be seen, though men
Have always longed to do this feat.

४. सु'र त. तीती यत न नाश.
मियि कॅछ्ा नेरिमा
छु न छारुन सिर छु फाश. नवि०

Let your mind dwell on what can never die;
And that is none but your immortal Self,
This open secret needs no key.

५. मु'चि् क्या यत छ'चि् आशि
रुचि् हुन्दुह प्राह छुना
लु)ग चलुर ज़ालस कुलाश. नवि०

Our hollow earthly hopes must end in smoke;
But we, alas, are by desire possessed!
The clever spider must at last be caught
In its own web and find its grave.

६. नक्श बनि न. ज़ांह नकाश.
नक्श नहनावुन मुदा
स्िधि वरुक ह्यत त. त्राश. नवि०

A picture never can the Painter be.

The best thing is to wipe the picture off—
As scissors make a sheet of paper straight.

७. परमानन्द. आश -पाश.

कुल च'टित् बद लुन ज़ि क्या
ह्यु)ठ मु'घ.रि यी वाश.-वाश. नवि०

When one lops down the tree of earthly hopes,
One need not change its former bitter fruit.
For it must of itself turn sweet: so from
Experience says, our Parmanand.

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१. वान. २ फीरित यि निर्वाण. वा'णी
व'न्य् व'न्य् न. वनि यीवा'नीये

Nirvan remains unrealized, though men
Like us have been to every likely place
Or unlikely, in search of it.

२. लोल सू.त्य् कू.त्य् आय दोद लल.वा'नी
जोदगार बोध वन.वा'नीये
कथ. क'र्य २ गय अथ. मूरा'नी व'न्य्०

So many had an agony of love;
So many false magicians held there was
No Self All talked awhile and passed away
With wringing hands, because all failed.

३. यिम. कथ. पा'न्य् पानस छे रोचा'नी

रोवमुत छि छारि लभा'नीये
न त. छा यि ब्रह्म रावन त. लभा'नी व'न्य्

Men love to think that if they seek they may
Find That which they have lost; but Brahm is not
Something that's lost and found again.

४. मन युम्न बु'ध ह्यत सोर ज़ाना'नी
वुच्न.मल. गाश छावा'नीये
वुज्जि येलि नित तत्सत प्रावा'नी व'न्य्

The Mind by Reason led thinks it knows all;
Its light is like a lightning flash. It can
Attain eternal truth when it awakes
In quite another Light than that.

५. खोचा़न छ यत चित पान नह्यवा'नी
सुय पान वुछ्य् पान. पा'नीये
ओस क्या त. गु'ल क़्या त. क्या मोचा़'नी व'न्य्

Know by yourself the Self which when the mind
Draws near, it fears it will be lost. Now say
What was, what died, and what remained behind?
(Man was, mind died, and Brahm remained).

६. संशय. रु)स्त आनन्द प्रावा'नी
परमानन्द ज़ा'न्य ज़ा'नीये
अति ओर खोर छि न. व्रोंठ पका'नी व'न्य०

What Parmananda knowing finds a Bliss
In which no doubts, no questions can arise,
Beyond that human feet dare not proceed.

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१. इंद्रिय कूरुन अंदरिमि गगनय
लग.नय त'त्य कुन त. क्या अर्ज्जुन
म'वुमुत डूर छ्‌म थव. कव. सगनय लगनय०

The senses must be curbed by your true Self,
And not by outer force. Unless I set
My heart on doing this, what may I earn?
I have a field with growing plants; why then
Should I neglect to water it?

२. खा'रित यिम प्राण चा'रित रगनय
शम-दम. शमि मा यि वाव वर्जुन
शांति मू.त्य् प्राव. प्रा'वुम हुम. जग.नय लग०

The withering Wind will not be lulled at all
By checking of the senses or the mind,
By forcing up the breath or strain on nerves.
What offerings to gods cannot achieve
Is won by Peace alone that crowns all rites.

३. शब्द-निर्वाण युस स्वप्रकाश अगनय
पर्जुन पा'न्य-पान. छुन. पर्जुन
तगि २ त्याग गोम वुछि छ्‌म तगनय लग०

One ought to recognize (for it no stranger is)
The Silence of all sounds—spontaneous Om
But though I left whole rows of what I had,
I could not learn to do this much.

४. अगुनिस अगुणस मो खार चु'गनय
यी आनि सवज्‍न त. यी दु'र्ज्‍जुन
सु चित्‌ आकाश च.य पियहख वु'ग नय लग०

Do not impose upon the ONE that has
No attributes the four-foldness (of Caste
Or Stage). That one is felt by wicked men
As well as by the Saints. This Consciousness
Is your own Self, if you were not so blunt !

५. तुमुलुय छु दान्य. त. नेरे द्रग.नय
सर्वतायि ठु)र छु सुक्ष्म थूल वर्ज़न
सुरत प्रावनस प्रणवकि शगनय लग०

All paddy's rice, as is by husking proved;
Forget the outer and the inner sheaths
Which hide All-Self as husks the rice.......

६ ज़ावमा ज़ाव्कालि वुछ्होस लगनय
गुण.-अवगुण. ह्यून ज़ुतोर-तन
अव. वु)न्न कवियव नगन. त मगनय लग०

God is Unborn, or we men might have cast
His horoscope. Hence have the Poets called
Lord Shiva naked and absorbed.

७. अन्योन्यता उ)न छु तमिकुय विगनय
कर जोन य'म्य ज़ि त्याग गोस गरज़ुन
परमानंद तस रोज़े अलगनय लग०

The eye is purblind that here 'others' sees.
This trouble is unknown to him who has
Given up all selfishness. From such a man
The Highest Bliss cannot be very far.

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१. सती सर.के सत्पुरुषे, कास्तम द्वयव् दूषेना
सोम. मण्डलके रोम. ऋषे, ओम.शब्द अमृतमय चम ना
अन अपेक्षुत ह्यत च्लिह्म त्रेषे कास्तम०

O Holy Sage of Sati's Lake, remove from me
The sin that is Duality. May I,
O Roma-Rishi of the Soma-sphere,
Drink of the Amrit that is OM, so that
Desirelessness should quench my thirst for thigns!

२. बाल. गोपाल. चोन दर्शुन डेशे
निष्कल पा'ठ्य शिशिकल वुझिना
अस्वाद. स्वाद समाधि मु)ख. चे.शे कास्तम०

If I see Thee, my Young Gopal, will not
That rouse in me 'Shashi-Kala' and make
Me taste of Tastelessness through Peace-in-Self?

३. अन्तः कर्ण.च्य् च्लि खलीशे
"सर्वम खलु ब्रह्म"–क्रुय महिमा
समाध यी मा'नित छि सर्वेशे कास्तम०

The knowledge that 'All This is truly Brahm'
Ends all annoyance of the mind; and this,
As all agree, is ecstasy - Samadh.

४. असत य जगि भ्रमस.य लगि फेशे
रगि च्मि शिव माधव त. ब्रह्मा
वगि रोज्जि मन च्लि भूतावेशे कास्तम०

The false shows of the world will vanish out;
My heart will love Shiv-Vishnu-Brahma. Yea,

I shall be master of my mind. No more
Shall I be by the ghosts possessed.

५. रोवुमुत छ पनुनुय पानस नीशे
छा'रित त.त्य छय ब्रह्मनिष्टा
गा'लित छुय ज्ञान वु)न्मुत शेषे का०

What we have "lost" is still with us. By search
For that comes firm Belief in Brahm. Discard
Awareness; what remains is knowledge absolute

६. साफ करत. इन्साफ. शीश. विशेषे
अद. वुछ्य् वुछ्य् सु'र त. सु'य प्रतिमा
नत. पा'न्य पान. रु)स्त कुंह न कँह डेशे का०

Clean well the glass of Reason, gaze in it,
And contemplate the Lord seen there; for otherwise
Men see naught but their own face there.

७. सोह्म शब्द. कलि गलि क्लेशे
उपदेशे प्रथमय अजपा
परमानन्द. प्राव आनन्द. कोषे का०

By practice with the mantra, 'I am He'
All sorrow ends. The first initiation is
To watch the 'Ham Sah—Ham Sah' of the Breath
May Parmanand attain the state called Bliss!

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१. छु)ट.रित कथ व'न्यूनम सवगोरन
शरण युन भगवत खोरन तल
कल्पन नत. यिम शिल्प. मा सोरन शा०

My Teacher summed up all instructions thus:
Take refuge in the Lord, all else is tricks,
Which in world-ages will not end.

२. प्ययि गाश घट. कूठरि छिन. खोरन
स्वप्रकाश चित सूर्यक निर्मल
नवद्वार पूरित सत.व.न्य पोरन शा०

When all the windows nine are shut throughout
The Seven-storeyed House, in that dark cell
One need not fear, for soon will rise the Sun
Of Consciousness that shines by His own light

३. मशिहन रंग. रिव.ने पख.मोरन
नख. वाविहक विचार. अटकल
ऐनव त. नैनव वुछहन खोरन शा०

These peacocks would forget their plumage bright,
Could reason come to them. Then they would look
Much rather at their dirty legs with all their 'eyes'!

४. दूर्य दूर्य दोरन बालन त. दोरन
फीरित वातान चित गंग.बल
सत्संग कुय दु)ल आसन न. छोरन शा०

Men wander far to hills and dales, but they
Come back, worn out, to Ganga of the Self.
Hold fast, therefore, to skirts of holy men.

५. इन इन गा'लित इन छुख न मोरन
 चण. चण. ख्यन छुय मायायि छ्ल
 अन-अपेक्षुत्त यानि ख्यत रोज मो रन शा०

Though you have lost all that you had, you still
Won't bend a bit. To eat and eat again!
This trick has Maya played on you, Cook not,
But take Desirelessness for mental food.

६. परमान्द. कर्म नु)व प्रोन होरन
 थु)वमुत यि पां'च्युम चोरन फल
 न.आ'शरित कर्मफल हाथ आस जोरन शा०

Act in the world to pay off debts—old debts
And new—Careless of 'fruits', O Parmanand,
And bend your knees to God. Know this to be
The fifth above the "four efforts" of men.

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१. सरस्वती तिछ् मे ग'छ्हम सर. सु ती करहान
 ध्योन-धारना स्वर. सू.तिन पान पनुन वरहान

Great Wisdom's Goddess, I do crave Thy aid
To know forthwith what Godhead is, and wed
My Real Self by fixing of the mind
On That, by meditation and the sound
Of Om, the highest name of God.

२. स्वात्मा श्रीकृष्ण ज़ा'नित क्यत उपासक रोज.हास
 सोरहानम जन्म-मरन.चि हान. सन्मुख रोजहास

देह. कुरुक्षेत्र गह्र. इन्दरिय कुरु-पाण्डव मरहान सर०

I should then know Shri Krishn to be my Self
And be His devotee; should get rid of
All births and deaths; should in His presence stand.
The Kurus of my senses would then die
In Body's Kurn Kshetra battle-field.

३ राम नामकि स्वर. सू तिन लगिह्म मवसर. तार
मोह. लङ्के गंडिह्म अद. ज्ञान. हनूमान नार
येमि ममता समुद.र. यिम पं'ञ्य त. वांदर तरहान स०

With Shri Ram's name I should then cross the sea
Of births and deaths; and Wisdom's Hanuman
Should set on fire Delusion's towers high;
We monkey men should cross the sea of 'me and mine'—
Of Egotism and Sense of property.

४. पाप-शापुक घर. युस संसार मु)व अध्यास-कृत
पावि पावे वालनस तत हाविह्म अभ्यास वत
यिथ. स.ह् डीशित वन.क्य यिम विषय-प'श्य डरहान स०

And Yog should teach me how I might pull down
This House of sin--this world imposed on Self—
These beasts of objects of Desire would run
Away at sight of Yoga's 'King-of-beasts'.

५. राग तय वैराग त्रा'वित राग तय वैराग त्याग
गलनम सङ्कल्प मन. की भलि युस छुम रोग राग
माघ सु)म तय हार ज़ा'मित फु'लनय पोश हरहान स०

When I should give up loves and hates, both these
Together with the giving up—all figments of
The mind—would cease to be; I should be cured

Of love-disease. And when I knew that summer was
To winter kin, the buds of loves and hates
Would fade and wither ere they bloomed.

६. पलज़व.न्य क्या बनहानम यिम ज़ि त्राव.न्य कित्य मे आ'स्य
छावनस ना' युग्य बनेम.त्य यिम ज़ि छाव.न्य कित्य् मे आ'स्य
कव. खा'त.र. सर. क'रिम.त्य खु'श मे यिहन त. खरहान स०

I might see that what I disliked was not
Quite bad; and what I would enjoy was quite
Unfit. Why, then, should I desire or hate
The things I knew were shadows, illusions?

Last three verses of No. 19

२१. ललि वु)न छु ललवुनुय
बाल. गोपाल कुनुय
वु)न थव छुख न. उ)नुय सहज़०

Said Lalla, "One must cherish in one's heart
One only God, the child Gopala Krishn."
Mark this ye who are not devoid of light.

२२. व'नुमुत यि स्वात्म. यछ़े
सहज़स प्राव पछ़े
शम त. दम नाव गछ़े सहज़०

She said "To realize one's own true Self
One must have Faith that naught can ever shake;
One need not check one's mind or shut sese-gates"

२३. परमानंद. वु'न्दस
कृष्णस ज्ञि पान वंदस
सोन्तस क्या त. वन्दस सहज०

Paramanand longs to sacrifice himself
To Krishn in old age as well as in youth.

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१. अमर पानो भ्रम संसार छुय
आदि देव बन.नुक च़ेय अधिकार छुय
हारव रु)स्तुय मव.सर. तार छुय
सत विचा़र सत विचार ॥

My immortal soul, the world is mere illusion. You have the right to become God. True Discrimination will lead you across the sea of samsar, without any expense.

२. आदि अंत शब्दन मंज़ ओंकार छुय
जप.न.य़ मंज़ अजपा जप सार छुय
ध्यान. मंज़. आत्मुक ध्यान शोभिदार छुय
धार.ना धार धार.ना धार ॥

Om is the first and last of words. The essence of silent repetitions (of mantras) is watching the So'ham-so'-ham of breathing.

३. पर-आधीन मूर्ख वु)ज़ लु'क.चार छुय
यावनस मंज़ कामनायि अंधकार छुय

बुजरस न ह्यक.नुक संङ्कल्प. मार छुय
कर पुरुष्कार कर पुरुष्कार ॥

Because of your ignorance, in childhood you ara dependent on others; in youth you are blinded by passion, and in old age you fancy you can do nothing. Be a man.

४. गु'ड. श्रव.न.य बोज़ुन दरकार छुय
तव. पत. श्रद. मन.नुक अाधिकार छुय
निदिध्यासन ज़ेन तोर. तय्यार छुय
साचात्कार साचात्कार ॥

Your first requirement is listening to teachers: Then you may reflect on what you have heard. Win the stage of living your thought-out philosophy and you will have direct perception of the Self.

५. तीव्र वैरागुक खास. सब्ज़ार छुय
शिव-शिव. बोलान पान. आबशार छुय
राग. द्वेष. रु)स्तय वुछ.नस वार छुय
शांत शाल.मार शांत शाल.मार ॥

Freed from loves and hates, you may enjoy the garden of peace with its fine lawns of intense dispassion and cascades singing Shiva Om, Shiva Om!

६. मोह सिन्धि सुमि कनि इन्द्रियि दार छुय
यिम पार गय तिम दश. अवतार छिय
द'ह शुमराव द'ह खिदमतगार छिय
कर दश.हार कर दश.हार

The bridge over Moha's river consists of (controlled)

senses. Those who crossed over are God-men. Make the ten senses calm and they will be your servants. Then you can celebrate the festival of victory.

७. अथि आमुत मुक्ति ह्ंद मुक्‌.हार छुय
पानस ना'ल्य छ्.न.नुक इखतियार छुय
कुस मना करान छुय कसुंद इकरार छुय
छुख च्. मुख्तार छुक च्. मुख्तार ॥

You have found the pearl-garland of Release. You can put it on. There is no one to bid or for- bid you. You are independent.

८. हार मर लारिय न. युद सू.ल्य खार छय
आ'स वहारा'वित नफस.न्य खार छय
प्रारब्ध. फल सूरित पत. लार छय
घट. अनवार घट. अनूवार ॥

Though you possess much, not a bit of it is really yours. You have come to take your turn at this Grinding Mill. What you have brought here to operate in this life is passing out of the Mill-basket of your physical requirments : When it is all out, you must speed hence.

९. परमानंद. नाव दुनूयादार छुय
लूकन हुन्द ह्यू चेति व्यवहार छय
दिव.वुन पानय त्रिभवन. सार छुय
सर्वाधिकार सर्वाधिकार ॥

You, Parmanand, are supposed to be a house-holder. You too do your business like other men. He who

is the Reality of the triple world will grant you all worthiness.

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Miscellaneous

१. चित चंद्रम. मन त. सत सूर्य छ्य प्राण
प्रावान आनन्द मे आम पान.व'न्य

The Mind arising from Chit (Consicousness) is the Moon; the Vital Breath born of Sat (Being) is the Sun. Both enjoy the bliss of harmony.

२. ललीश्वरी यी योग आ'स धारान
द्वादशान्त मण्डल. मंज़. कुन्य् ज़'न्य
अनाहत नाद.-बिन्दु ओम परज़.नावान प्रा०

The great Lalla, when she practised yoga, was alone by herself in the highest Centre in the head, and recognised the Om in the "Sound-Point" of the Spontaneous Hum"

३. पंच् दशि जोव. कलायि विगलावान
शोडषि सहज़.कला आ'च् न'न्य्
पूर्णमासी ताम यित छस पेवान

She made the fifteen Jiva-digits of the Moon (of Consciousness) melt away, till the sixteenth, Atma alone shone forth. Immediately the "Full Moon Day" appears before her inner vision.

४. पूर्ण प्र'तिमा देवी हं.ज्ञ हावान
दु'ध. मंज्ञ. यिथ. नेरि मंदन. थ'न्य्
ती गव घ्यव प्रकाश चमकावान प्रा०

She showed (looked) the full image of the Mother just as butter comes out of mi'k by churning. That is the ghee which makes light (?)

५. परमानंद छय चे रुदमुत अरमान
परमानंद. शक्त वुछहन छेन्य्
पोन्य् बोज्ञ शीन प्रेम. सूर्य विगलावान प्रा०

O Parmanand, you have longed in vain to see the Shakti of Highest Bliss without a veil. Know that water is ice melted by the sun of love (?)

6. यी छ् व'नुमुत अन-अपेक्षुत निज. आनंद मंगुनुय
मान. म'रुमुत अथि ह्यत क्यत त्राव वुज़ुन त श्वंगुनुय

Desirelessne ss, it has been said, is the desire for Bliss in the Self. Carry your vessel filled full and give up the habit of waking and sleeping. The contents of a partially filled vessel move from side to side and may fall out.

७. अविद्या क्या न. ओस्मुत थान आव व्युत्थानस द्रकित
यिथ. शिशिरस हिशरस मंज्ञ खेति यग्रावुन व'कित भान०

Nescience is like the springing-up into consciousness of a place that never existed ; or, to give a simile as a rice-field should seem to be seething with heat and giving out a foul smell in mid-winter !

८. ब्रह्म कूटस्थ तत्त्वत: येमि मूठ. मायाये ख'टुन

युद्वनय ती ओस अंदर तय निबर कुन क्या छ.'टुन
त्युथ वसिष्टन छुय चलुन युन ओस युथ मातंगनुय ।। मान०

Brahm in itself is the inactive Witness; but due to this false Maya. we cannot see it. Now, if it was inactive, what is the world it has thrown out? The running away of Vasishta in the famous story was as much an illusion as the coming of the elephant.

६. मुख्तसर कथ बोज़ गत प्राव व्व यथावत बोज़ुनुय
पान ज़ा'नित आन मात.व्व ध्यान तसकुन सोज़ुनुय
रोज़ुनुय विरक्त ती गव त्याग माया भंगुनुय मान०

Listen to this advice in brief; for exact listening is a fair achievement: One must know the Self, obey it, meditate on God, and live alone. This is to get rid of Maya's division (?)

१०. बोज़ परमानंद. कथ छुय हिशिय आसान अंदवंद
त्राव शब्द-स्पर्श-रूपुक मारमु)त और रस त. गंध
ह्यत. चित आकाश. सत् प्रकाश. आनंद. ट्यगुनुय मान०

Know, O Paramanand, the truth is the same everywhere Give up craving for se s -objects - sounds, contacts, sights, tastes and smells—and sport with Bliss, for you are the emptiness of pure Conciousness, and the light of Being.

११. गाव र तिमन क'र.य न यमन यिमन यि मन शिहेल्याव ।।
कव्वन तिमन बन्यन यमन अव्वन मुव्वन गाश आव ।
छ्व्वन कथन कुन छि न लमन—यिमन०
परमानंदस त यिमन तिमन पतव सारिन्य छे प्राव व्व गत
ड'म्यन यि अनुग्रह क'रुमुत ओमन—यिमन०

Yama, the Judge of departed souls, does not summon them (or, cannot bring any charges against them), in whom this mind has become calm and cool In their hands ordinary stones become rubies, and blind eyes begin to see They are never inclined towards empty words(or, useless pursuits) Parmanand and all, whoever they are, will ultimatelv reach the Goal. This is the grace of the OM to us who are ignorant.

१२. अप.ज़.य माया छे प'ज़.य मान.त्र अज्ञन त तज्ञन मा न'त्र गये
कालिदासस वुछ्थ. तालि ला'यिम.च क'त्र – अज्ञन०
बाग ज़ा'न्विम.च गुल फुल फु'लनाव-व.त्र
रंग. २ फल फूल. गुल. व'न्न गये।
कुनि कालकूट कुनि थन्वि खोत. छय प्र'त्र—अज्ञन०
कामधीन. तसं.जय गुर हा'म हा'र म'त्र
दु'ध. चूरस ख्याव.नि थ'त्र गये॥

Maya, though unreal, is to be taken for real; for neither the ignorant nor the learned could understand it. Did you mark how a stone was thrown on the head of the most wise Kalidasa? It has been regarded as a garden in which flowers bloom, or as a grove with fruits, flowers, and blossoms of various kinds and colours. In some places (or sometimes) it is black as black poison; in othors, whiter than butter. All these Cows - red, white, dappled, or grey—belong to, and are meant for feeding on butter, the milk stealing Child (Krishna)

१३ मर पान. पतव छ्य मरोनुय कर कँह त च मा'रु)नुय आस॥
ज़द.लद यि बदन अ'ज्य मा छ्य'नुय अ'थ्य क'म्य द'पुय
वदवुनुय आस।

मो माज माजस हून छ् न ख्य'नुय
बु'छि हु)त त. वुठ फेशवुनुय आस ।। मर०

O my soul, die now, for in the end you must. Do something useful and be not idle like a cripple. Your body with so many holes is not worn-out now for the first time. Why then do you weep for it ? Pay not too much attention to this flesh; one cannot eat dog's meat even if one is hungry and thirsty

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A GLIMPSE OF SHRI LAKSHMAN, PARAMANANDA'S BEST DISCIPLE

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घरि २ पूज कर गुरु पादन तय
मट. इक.वट. रटु मन तय प्राण

१. गुरु शब्दस कुन वार. थव कन तय
तार. तार मारसर. पनुनुय पान
जेरि जेरि आसि द्यव. नाव तरन तय। मट.०

२. सोहम हम., पजि रजि लमन तय
बाल रठ नाव छुय वाव अज्ञान
लबि रोब आसख तार लमन तय। मट.०

३. विल छय त. सुलि वु'थ प्रत प्रभातन तय
क्रत कर च्. व्रत थव पयि लयि सान

खय कास मयि सर. आस नावन तय। मट.०

४. पार.दिस नख. तल येलि रोज़ि सु'न तय
राविं नत. आसख च. मु'क्त. लभान
मु'च्चि पत कुन म्य'च् यि रु'प. बदन तय। मट.०

५. ब्रह्मण. मन. किन छुख च् भ्रमन तय.
ब्रह्म अक त. माया चे भ्याक मासान
पन. सू त्य् डींज ज़ान डेंजि सू त्य् पन तय। मट.०

७. परमानंदस.य गु'न्दि लक्षमण तय
वु'न्दि तस छु वन्द.हस ज़ुव तय जान
द्यव. आसि परमानंद प्रावन तय। मट.०

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भगवान. चान्यन चरण. कमलन लग. पा'रि
पोष पूज़ि लागय कृष्ण मुरारी गिरिधारी

१. गोविन्द नामा' श्याम-कलेवर निष्कामा'
राम. सुधामा' गोपियन ह.न्दि विश्रामा'
योगी भोगी सव्विचारी ब्रह्मचारी। पोष०

२. क्षमा कारो वुछ त. वुमा कुनि जोगा
छ्'रिस.य डोलस आसि गौगा मियि होगा
होगा क्या जब तुम न होगे उपकारी। पोष०

३. शरण.य आसय हे शरणागत-वत्सल'
निर्‌आकारय निर्विकारय हा निर्मल'
कलि ! चा'न्य् कल छम कल. कर.हय सर्वां'री पोष०

४. परमानंदस परमात्मस परिपूर्णस
घरि घरि लक्ष्मण रूदमुत तस मनि सु'रनस
बजि आशि सु'र्य् सु'र्य् मर्य् र छिस अशि टा'री । पोष०

—००:०:००—

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यस करि शेष.नाग खु'निमंजोलुय
त'म्य सोर मनि मंज ओलुय मे ।
द्वेव.कियि ब्राव यशुदायि तुल तोलुय । त'म्य०

२. ब्रह्मा जुव युस जगि ह्‌द मोलुय
हस.-वाहन सु त. सोहम-शब्द
तस ति आसि त'थ्य् नाभिकमलस ओलुय । त'म्य०

३. जगि ह्‌द क्षेत्रज्ञ लागि य'निवोलुय
नाग.लयि रोज.वुन सु निर्‌-आकार
शिव य'म्य् जि त्रिभुवन अनुभव. गोलुय । त'म्य०

४. पीताम्भर य'म्य छ व'लुमुत सोलुय
शंख-चक्र-गदा त. पंपोष ह्यव
छाती भृगुलता कुमोलुय । त'म्य०

५. घाट॰ रु'स्तुय युस य'च् गाटोलुय
पाट. पूज़ा वाति त'स्य् सा'र.य
सालिग्राम मूल सारि.य सौम्य मोलुय। त'म्य०

६. रंग. रछर छुस रंग. र सोलुय
रुक्मन द'छिन्य् त. राधिका खोव.यं
अ'छ्य खोल लोल बोल त्राव मखोल.य। त'म्य०

७. पारिजात कुल छु त. तव.कुय ब्योलुय
सारि कामनायि तस फल-आहार
काल. रूप सुय छ)त-कोल-वु'ज़ोलुय। त'म्य०

८. परमानंद य'म्य् सुख त. दुःख चोलुय
तसं.ज.य ज़ा'नित कथ कर.ना
कथ. कर.ना सन. मन.ना लोलुय। त'म्य०

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हर मुख. हरनस छे हर.चे लहर
मीतर बाहर हर हर ॐ॥

१. हरतारि वज.नस छु हर.कुय दुहर.
स्वर थाव सज.नस यियि ज़ीरु.-बम
संतूर. अज.नस लगि तव. हर. हर.। मीतर०

२. हर.य छु हरडुक त. सोंतुक जौहर.

मूल. मुं'जि लग. लंजि हर. हर. सम
हर.य छ गौहर दर हर पत्थर.। मीतर०

३ हर चमनस त. द्रमनस छ हर बाहर.
रमनस आव सुय कुनुय शबनम
जमनस छिय गुलि दोपहर त अबहर.। मीतर०

४. रंग. रंग. तरंग हावान ब'हर.
छावान मौज नाम. रूपुक भ्रम
जल.-हर. विन वनुत. कँह मा छ वुबर.। मीतर०

५. लक्ष्मन. तन. मन. सुरिजे हर. हर.
प'रिजें "हर. मे हर. दुरितम्"
म'रिजे परम आनन्द निशि अहर.। मीतर०

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१ काम देव श्री श्याम.सुंदर. सिध मे कर.तम कामना।|
कृष्ण गंधर. राम-चन्दर. आरत्यन च.य कर कृपा
देवकी वसुदेव पुतर. कांह मे छुम न चे सिवा।
चानि आसर. आस ईश्वर. कर अनाथस व्यठ दया।।

२. याप. कु)त बो शाप. सू तिन भार पाप.न्यू छिम मटे।
वु)न मे छुम न उ)न ग'मुत छुस काम. क्रोध.चि अनिघटे।
युन गछुन तय ज्यु)न मरुन जा'नुम न. मा छुम प्रत लटे। चानि०

३. तप क रुम न' जप सु'रुम न' दप त. कत क्युत जास बो

य'च् अधर्मी छुस कुकर्मी करनि क्या आयास बो,
आस. आशावान वर तल दास कव. उदास बो। चानि०

४. च.य छुह्म माता पिता भ्राता त. दाता बान्धव'
च.य छुह्म इश्वर महेश्वर छुय न हीशर केशव'
चु)ह्य म'रिम व'ह्य व'ह्य मे अनतम द'दिम.तिस मूलस थव' । चानि०

५. यित त. जन्मस पाठ पूजा चा'न्य् जांह् जा'निम न मे
वत मे रा'व.म सत-असत जा'नुम म. कथ मा'निम न मे
बु'ध पन.न्य् जाह् शुध क.'र.म ना' मल निथ फ़ा'निम न मे। चानि

६. इन्द्रिय आल्यव हं द.रोवुस अन्दर. ग'ज्य् छम न. संदरन्
छ'न्द.रोवुस मोह्. निन्द.रे वुज.नस छुम न मन धरन
जांह् क'रुम न प्रदक्षण चान्यन् शिवालन मंदरन । चानि०

७. छुस पथर प्योमुत मे थर. छम वार. नर.का' नार.ची
ध्यान धारुन चोन ओसुम कुंज स्वर्ग-द्वार.ची
छम न. मु'कलन वात साता फा'श्य् छम संसार ची । चानि०

८. सीय-पति श्रीराम, लक्ष्मण निशवुधिस कर वु'न्य् क्षमा
छुय दुखव द्रा'क्य् सु च'डुमुत सुख लम्यस न अक दमा
छुख च. परमानंद पानय सत्गुरु परमात्मा । चानि

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राम. लग.यो राम. नावस, काम देव श्याम. सुन्दरो
१. गोपालो गोपवल्लभो गोवर्धन धारो

गोकुलके गुल वहारो, गोपियन हंदि सारो
गुंद. चे य हित्य पोश गुंदरो। काम देव०

२ शंख-चक्र-पद्म-गदाधर मोर मुकट-धारो
पीताम्बर-धर श्रीधर. कंस.नि संहारो
द्वारका हं.दि राजि. इन्द्रो। काम०

३. निर्भय दय. निरामय. निस्प्रह निष्कामो
करि युस चोन प्रणामो दाम. चेयि सुधामो
लोल चोन श्याम राम चन्द्रो। काम०

४. रघुनन्दन. निर्बन्धन. जानकी कन.दूरो
राव.नस यावन. वाल.व.नि लंकायिहुन्दि लूरो
सुदर. मं'ज्य् ह्यत पं'ज्य् त. बन्दरो। काम०

५. जल. विष्णो शिह्लावतम ज्ञान. अमृत चावतम
यिमि संकट. मुकलावतम लट. २ म'श रावतम
गाह् त्रावतम घटि अ'न्दरो। काम०

६. परमानद. वे मानन्द. गोविन्द. नन्दलालो
लछमण बु छुस वद. २ बन्द चटतम मोह्-जालो
युथ न. माया मस. छंदरो। काम०

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सत् चित आनद. गोविन्द. लोलो
सेव. चा'न्य चरनार्विन्द लोलो।

१. बाल. गोपाल. लाल. दयालो रछिपाल दिकपाल कृपालो
अकाल. चेय कपाल वन्द. लोलो। सेव०

२. सूर्य-मुकट पट.-अम्बरो मोह्-घट. कास्तम त. तिम्बरो
घचि रा'च् ह्.न्दि म्यानि इन्द्र लोलो। सेव

३. पीताम्बर-धर. सुन्दरो राम, श्याम. काम.-देव गंदरो
चे नत. अद. कस गु'न्द. लोलो। सेव

४ साध छिय साधनस साध.नाये ज्ञानो चानि ध्यान.-धार.नाये
योगियन ह्.न्दि नाद-बिन्दु लोलो। सेव

५. वन.वान वन. वन. छा'रुमख मे गारन त. गु'फन य गा'रुमख मे
सोंत. हरद. ऋतकालि वन्द. लोलो। सेव०

६. घरि घरि आ'सित च. घरि पन.ने
छुंडुमख मे हनि हनि सनि वुगने
सिंधु सागर हिन्द.-रिन्द लोलो। सेव०

७ रा'वमुत मे ल'भुमख सू.त्य पानस
नखि शुर त. छाडव नादानस
अंज-मंज आ'सित च अन्द लोलो। सेव

८. वाठ दित च. पानय सूक्ष्म. स्थूलस
मूल-ब्यालि लंग.-लंजि फल.-फूलस
बन्द.-बन्द. चोन पयवन्द. लोलो। सेव

९. म्यानि खोत. आ'सित च. मे निश न्यूर
आश्वर छु प्योमुत थु चे निश दूर

वन. कां'सि ह्मन मे खद. लोलो । सेव

१०. निर-आकार.य छु आकारस कथ जि क्या माया चित्रकारस
प्यठ ह्मत छु त्रिगुण-जन्द. लोलो । सेव

११. दारि-बर त्रपुरित यव मंदिरस
सोह्म-कुंज लागह्या जन्दरस
यव. तव मुकलवं बन्ध. लोलो । सेव

१२. ओम.-श्राकि दिम. शम.-दम. सैकल
ज्ञान. पेन रटिना ध्यान-करतल
वु'न्द -कुन्द.स.य लगि रंद. लोलो । सेव

१३. तमि साधनायि बनि कन्ि शीशे
सुख. मुख. पन.नुय मुख डेशे
मुख-मुख युस छु अंद-.वंद. लोलो । सेव

१४. आशि चानि चा'नी गीत वर्नन
शर.ने आमुत छुय चरनन
लक्ष्मण चे परमानन्द, लोलो । सेव.

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मूढ. पान. पान. वाव पन.निस पानस
रा'वुमुत पानस छु छारोनुय ।

१. मत मत. मत. लग्त. पत. अज्ञानस

ब्रोंठ-पत. येति क्या छु लारोनुय
प'क्ष्य् प'क्य् थ'क्य्ज़ि कव. हालि मैदानस   रा'वुमुत०

२. सिकि शाठ. फ'ठिम.तिस.य नाद्दानस
रिकि थावुन छु पान खारोनुय
चिकि कमि सूद.चि ल'ग्य्ज़ि तावानस   रा'०

३. शम.-दम. यम. नियम. प्राणस अपानस
ओम शब्द. गछि योग धारोनुय
समाध यी गयि मंज़ व्युथानम   रा'०

४. वारानसी मो ज़ान वैरानस
मोह्-गहलिस सग दि नारोनुय
पोष.-बाग मो ज़ान बन्द. बा'न्द्यवानस   रा'०

५. फासि छुख ल'गुमुत देह. अभिमानस
पज़ि कति रज़ि पान खारोनुय
हर्ष-शोक प्रा'वित त. मान.-अवमानस   रा'व

६. पदि-पदि फीरित बुद्धि प्रधानस
विधि-निशद्ध पज़ि विचारोनुय
पद.-पद. अद. वाति शुद्ध निर्वानस   रा'०

७. महिमा छु सत्संग गंग.-अश्नानस
हरमुख. पिठ. हरद्वारोनुय
व'नुमुत यी छुक वेदस पुरानस   रा'०

८. लक्ष्मण. पान पुशर त. भगवानस
क्षण. क्षण. दुख छु निवारोनुय

सुख. मुख वात परमानंद ज्ञानस रा'०

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शिव. शंकर भव-भय हर जय जय
जटि मुकट. गंगाधर. जय जय ।

१. निर्मल. निष्कल निर-आलम्बो
प्रणव. अनाहत. नाद-बिन्दु शम्भो
सत्-चित्-आनंद सुन्दर. जय जय शिव०

२. मथि चन्द्रम. अथि कपाल. धारो.
अकाल. त्रिकाल. त्रिभवन-सारो
त्रिनयन सूर्य-अग्न-चन्दर. जय जय शिव०

३. त्रिगुणमय. दयि गुणातीतो
निंद्रे हति मति इन्द्रियजीतो
ब्रह्म.-विष्णु-रुद्र त. ईश्वर जय जय शिव०

४. द्वादशान्त मंडलकि खस.व.नि भानो
अस.व.नि अविनाश. प्रकाशमानो
ज्योति-स्वरूप भूतेश्वर. जय जय शिव०

५. आवलन. वलनय आस मायाये
करुणावतार. तार'नाव करुणाये
यव.-तव. यव. मव. सर. तर. जय जय शिव०

६. उमा-पति चेय पत.-पत लारय
कैलास -पर्वत. वति-वति छारय
द्रास. बो क्रानि चानि आसर. जय जय शि०

७. सुख-मुख. हावतम मुख-कमलो
दुख. लक्ष्मण छुस वु गोमुत कुमलो
परमानन्द. आनन्द -पर. जय जय शि०

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तान. ह्यत. पान. अछ्‌ त. पतिये
त्राव संसार. द'तिये।

१. यित त. जन्मस मा'ल्य माजे वा'ल्य वाजे गरिह्म
कंद.-नाबद. खंड. दु)द्ध. ग'ल्य काल. काजे मरिह्म
पान वन्द नस मे व्रंठ्य-पतिये त्राव०

२. वुछ त. आश्वर देह. टाछर. विषये रस. मस चोम
भ्रम. रोवुस मायाये प्यत.रावुन ती प्योम
वति राव.रुस जीव'तिये त्राव०

३. टोठ गोम देह कोठ गोम ती डोठ प्योम ह्यियि बागस
राग त्रा'वुम न. जाह तमिकुय लग.हा वैरागस
नाग -निन्द.रे पेम.तिये त्रा०

४. देह.-सुख. पुछ्य दुख प्रा'विम रंग.-रंग. स्वांग हा'विम

जट का'सित पट. श्रा'विम तंव लोक़ तम्ब.ला'विम
हिंद -रिंद. मियि. कलक'तिये त्रा०

५ देह.-प्रियि मे ख्रियि सन्तान दास-दाये कांछ्म
गुर्य त. गुपन.य शुर्य त. बा'च.य लरि-ज़ाये कांछ्म
माम ब्यनत.र ति सू.त्य्-स'तिये त्रा०

६. ज़ास कुनुये छुस ति कुनुये रोज़. पत-कुन ति कुनुये
अ'छ्य वुस.राव छ्ख न अ'नुये वार. दित. वु'ज्न व'नुये
मां'ज्र ला'ग्य्-ला'ग्य् अथ. छ्'तिये त्रा०

७ येमि देह. पुछ्य यूत चा'लुम पान पन.नुय गोलुम
कति खा'रुम त. कति वा'लुम कति तुलुम त. ता'लुम
छुम मे त्रावुन यि ति येतिये त्राव

८. वुजरस. वन त. क्या क'रिजे अर.-सर. किथ. ज़'रिजे
हिस. पत ने विसरिजे ब्रोंठ कनिक्यन ख'रिजे
निशि आम.त्य ह्यन प'तिये त्राव०

९. काल येलि का'ल्य् प्येयि वा'तित टोठ देह पजि त्रावुन
खास. कुठिवे हवि वा'लित घास. जवि प्यठ सावुन
प्रंग त्रावित रंग.र.तिये त्राव०

१०. तमि विजि युद आसि कांछा पनुनुय या परुदुय
संचमुत देह सारि वां'से हफ वानन त. विरुधुय
छायि खोचन मायि वितिये त्राव०

११. बाक. त्रावन त. फाक थावन लोक.हं.जि विहव'चिये
प्राह पां'थन.कि मयि करन स'य तलाश येच्.ये

ज़न छि खांदरस ल'गिम.तिये त्राव०

१२. लोक-लज़ि विज़ि-विज़ि शोक.वन कर.नस ल्यल. वा'ञी
शिव-शम्भो शिव-शम्भो परनस मान मा'नी
यानि खोच.व.न्य् त. मय. ह्'तिये त्राव०

१३. पचि लद.नस त. ज़ोर. वदनस टाठ्य् मियि अटा'ठो
अट. क'र्य क'र्य पक.नाव.नस राज. कट.सं.न्य पा'ठी
लशि ज्युन ल्य'जि नाट. म'तिये त्रा०

१४. मंज़ मैदान वात.ना'वित ज़िन्य बनि प्यठ सा'वित
माय मुहबत म'शिरा'वित राय धर्म.च था'वित
नार गड.नस चोरि व'तिये त्राव०

१५. दूरि रूज़ित सूर कर नस प्रेत-योनी स्वरनस
काय ना'वित छाय ज़ा'लित त्राहि-त्राहे पर नस
ज़न छि त्रा'विम.त्य् हाप'तिये त्राव०

१६. सोर ज़ा'नुन असोर संसार मियि कुटुंम क्रोनुय
अन्त सम.यस वुछ्त. मा तस मेल वुन फु)त प्रोनुय
नत. वस्त्र ति फ'लिम.तिये त्रा०

१७ यी बूज़ित त यी डीशित कोन. छुय ह्यन पानो
आसिहो ह्यन मशिह्यि ख्यन वुनि वुनि चिन पानो
बोज़ धर्मस यि विनतीये त्रा०

१८. यी छु संसार सारिन.य क्युत ज़िन्द.-पानय त्रा'विज़े
मन लक्ष्मण तव. सू.तिय परम.-आनन्द प्रा'विज़े
छुय च व'न्य-व'न्य क'न्य प'तिये त्राव

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त्रैलोकी ह.न्ज्य रचाका'री
जय जय जय रानिब्रा'रीये

१, त्रिपुरी ईश्वरी निरआका'री सर्व कार. निर विका'रीये
सर्व सिद्धि मूर्नी सर्व प्रका'री जय०

२ गायत्री मुख. छख मोच्च अधिकारी राधिका त. श्री कृष्ण दारीये
गुरु रूप गौरी शंकर प्यारी जय

३ चड. मुंड. दैत्ययन हंज संहारी दण्ड. कमंडल धारीये
रुड. माल. ना'ल्य च्चीर. खंड अहारो जय०

४ कारण ति करनस छिय चे कहारी लारान छि चेय कुन सा'रियेे
पद्मासन मियि सिंह. सवा'री जय०

५ सहस्र मुख सहस्र. नाम. धारी जाम. सास. अलंकारीये
येलि युथ पजि तेलि त्युथ चे पा'यें पा'री जय०

६. रक्त पीत नील श्वेत. सब्जाकारी गुल्नारो त. जंगा'रीये
चतुर भुज त्रिनेत्र. सर्पहारी जय०

७. मुकटस चा'निस मुक्त.की ला'री सूर्यस अं'द्य् अंद्य् ता'रीये
मथस चन्द्रम बड. चमका'रि जय०

८. स'मित ब्राह्मण आय चोपा'री न'मित लग.होय पा'रीये
पाप शाप कास यपा'यें तपा'री ज०

९. दूरि प्यठ. लारान आय नन.वा'री चानि दर्शन. आमा'रीये

प्राशन छि बर तल मुच़ राव ता'री जय०

१० च़रितन चान्यन कन दा'र्य दा'री मन छिक शोधनायि ला'रिये
तन ना'वित द्राय सा'र्य विच़ा'री जय०

११. अथ॰ छु)न बुति आसय ज़ार पा'री घन. ग्यार सा'र्य असा'रिये
कथ॰ म्यानि बोज़ वु)न्य् च़मका'री जय०

१२. सारिन॰य छे पूज़ायि हं.ज़ तय्यारी वारि वारि पन.नो वा'रीये
बु ति कर. पादन चे.य सर्वा'री जय०

१३. व'द्य् व'द्य् वु)ज़.ल्य् पोष ज़न छिम टा'री
धारि धारि उ)श मुक्त. हा'रीये
लागि पन.ने लाग. बुति पूज़ा'री जय०

१४. आशि चानि आसय गाशेत्रा'री कास्तम मोह. अंधका'रीये
मत. मंद.छ़ावतम य'मि संसा'री जय

१५. रोष. पा'ठ्य् करतम गोश गुज़ा'री पंपोष लोचन धा'रीये
पोशतम त तोषतम पोषेवा'री जय०

16. आ'र्त्यन आ'र्चर मोचनहा'री प्रत घरि छ़ख प्रत द्वारीये
ध्यान. धार.नायि चानि कम न. तार. ता'री जय०
परमानंदनी नंद कुमारी लक्ष्मण छु वन वुन ज़ा'रीये
धर्मस करतन सु परम्पारी ॥ ॥जय०॥

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